THE CHURCHMAN.

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THE CHURCHMAN

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POETRY.

From Blackwood's Magazine.

THE UNKNOWN GRAVE.

Man comes into the world like morning mushrooms, soon thrusting up their heads into the air, and conversing with their kindred of the same production, and as soon they turn into dust and forgetfulness.

Jeremy Taylor.

Who sleeps below? who sleeps below?—
It is a question idle all!—
Ask of the breezes as they blow,
Say, do they heed or hear thy call?
They murmur in the trees around,
And mock thy voice, an empty sound!

A hundred summer suns have shower'd
Their fostering warmth and radiance bright:
A hundred winter storms have lower'd
With piercing floods, and hues of night,
Since first the remnant of his race
Did tenant his lone dwelling-place.

Say, did he come from east, from west?
From southern climes, or where the pole,
With frosty sceptre, doth arrest
The howling billows as they roll?
Within what realm of peace or strife
Did he first draw the breath of life?

Was he of high or low degree?
Did grandeur smile upon his lot?
Or, born to dark obscurity,
Dwelt he within some lonely cot,
And from his youth to labor wed,
From toil-strung limbs wrung daily bread?

Say, died he ripe, and full of years,
Bow'd down and bent by hoary eld,
When sound was silence in his ears,
And the dim eyeball sight withheld:
Like a ripe apple falling down,
Unshook, amid the orchard brown;

When all the friends that bless'd his prime
Were vanish'd like a morning dream;
Pluck'd one by one by spareless time,
And scatter'd in oblivion's stream;
Passing away all silently,
Like snow-flakes melting in the sea:

Or, 'mid the summer of his years,
When round him throng'd his children young,
When bright eyes gush'd with burning tears,
And anguish dwelt on every tongue,
Was he cut off, and left behind
A widow'd wife, scarce half resign'd?

Or, 'mid the sunshine of his spring,
Came the swift bolt that dash'd him down;
When she, his chosen, blossoming
In beauty, deem'd him all her own,
And forward look'd to happier years
Than ever bless'd their vale of tears?

Perhaps he perish'd for the faith,—
One of that persecuted band,
Who suffer'd tortures, bonds, and death,
To free from mental thrall the land,
And, toiling for the martyr's fame,
Espoused his fate, nor found a name!

Say, was he one to science blind,
A groper in earth's dungeon dark?
Or one whose bold aspiring mind
Did, in the fair creation, mark
The Maker's hand, and kept his soul
Free from this grovelling world's control?

Hush, wild surmise!—'tis vain—'tis vain—
The summer flowers in beauty blow,
And sighs the wind, and floods the rain,
O'er some old bones that rot below:
No other record can we trace,
Of fame or fortune, rank or race!

Then, what is life, when thus we see
No trace remains of life's career—
Mortal! whoe'er thou art, for thee
A moral lesson gloweth here;
Put'st thou in ought of earth thy trust?
'Tis doom'd that dust shall mix with dust.

What doth it matter, then, if thus,
Without a stone, without a name,
To impotently herald us,
We float not on the breath of fame;
But, like the dewdrop from the flower,
Pass, after glittering for an hour.

Since soul decays not; freed from earth,
And earthly coils, it bursts away;
Receiving a celestial birth,
And spurning off its bonds of clay,
It soars, and seeks another sphere,
And blooms through Heaven's eternal year!

Do good; shun evil; live not thou,
As if at death thy being died;
Nor error's syren voice allow
To draw thy steps from truth aside;
Look to thy journey's end—the grave!
And trust in Him whose arm can save.

From Faber's Treatise on the Three Dispensations.

THE ORIGIN OF IDOLATRY.

We have to inquire by what steps idolatry under any form could spring up after the flood among a race of men who had been educated in the worship of the true God, and who had received even from eyewitnesses or from the sons of eyewitnesses, an account of the tremendous destruction of a guilty world; for the *uniformity* of paganism in things *arbitrary*, wherever it is, or wherever it may have been the established religion, proves it of necessity to have originated previous to the disruption of the first single society, and previous to the general dispersion of mankind.

Now it is clear, that bad example could not have been the cause of its origination; for the worship of the true God alone must have prevailed during the period which immediately succeeded the Deluge. The cause therefore can only be sought for in some very peculiar operation or process of the human mind, altogether abstracted from any pernicious example. But, as I have already argued at large, by no conceivable process of the mind can the early postdiluvians have been brought direct from the worship of the true God to the naked worship of the heavenly host. If Sabianism were the first idolatry after the flood, mankind must have passed to it, not *direct*, but *through the medium of previous atheistic barbarism*. We find them Sabians, however, before they could have passed through any such preparatory medium: and yet it is impossible for them to have been brought direct from the worship of God to the worship of the heavenly bodies. What then was the true medium by which they actually reached Sabianism? I reply, on the authority of the Gentiles themselves, that the medium through which they were brought to it was not atheistic barbarism, (as Bishop Warburton contends,) but the worship of deified heroes. They venerated the host of heaven, because the souls of the heroes were thought to have been translated after death to the sun, and the moon, and the planets, and the stars. Therefore hero-worship must needs have been prior to Sabianism, even as the cause is prior to the effect.

Hero-worship then was the earliest form of post-diluvian idolatry. But hero-worship was in existence before mankind could have lost the knowledge of the true God, by lapsing into atheistic barbarism. Therefore mankind must have passed to hero-worship *before* they had lost the knowledge of the one true God through whatever medium they might have been conducted to it. Hence it is our present business to inquire by what extraordinary process of the human mind they could, in the first instance, have been seduced into this widely-spreading delusion.

The conducting of such an inquiry, to which all that I have said relative to the idolatry of the Gentiles is to be viewed only in the light of a preface or introduction, will be found, if I mistake not, to afford a very striking proof that that early race of men who flourished during the patriarchal ages, whether antediluvian or postdiluvian, were very well acquainted, both with the doctrine of sacrificial redemption by a predicted future Deliverer, and with the yet more recondite doctrine that the predicted Deliverer should be an incarnate anthropomorphic manifestation of the Divinity himself.

1. It was declared to our first parents immediately after the fall, that the seed of the woman should bruise the head of the serpent, but that the serpent should bruise his heel.

With respect to the precise import of the phrase here employed, 'the seed of the woman,' let us allow that it was *not* revealed to Adam and Eve, though in general terms they might have been taught the nature of the promised Deliverer. In that case, as such a phrase must obviously have excited no small curiosity and speculation, different opinions would soon arise as to its strict and proper import.

Since, in point of mere grammar, we are not absolutely bound to conclude that the seed of the woman denotes the *exclusive* seed of the woman: two opinions would prevail from the very first as to the *mode* of the Deliverer's birth, though there would be but one opinion as to his nature. The same knowledge as that which produced the remarkable exclamation of Eve on the nativity of Cain would lead all her posterity to agree; that, whenever the Deliverer did appear, he would be *the man*, even Jehovah his very self; but the same uncertainty as to the precise import of the phrase, which probably led to her hasty exclamation, would induce some to expect that the God-Man, so far as his corporeal part was concerned, would be born both of a mortal father and of a mortal mother; while others, influenced by the genealogical anomalousness of the phrase, would contend that he would be born of a mortal mother *exclusively*.

A perversion of these opinions, long remembered and carefully handed down to posterity, was the medium through which mankind were conducted to that earliest postdiluvian idolatry, the worship of hero-gods. Except so far as a perversion of such opinions served as a medium, the human race passed *direct* to hero-worship from the adoration of the one eternal Jehovah.

As the word or angel of the Lord was wont to manifest himself in a human form, and as it was foretold that at some indefinite period he would be born in the same figure from the womb of a female; it is easy to perceive what speculations these matters would give rise to, according as he was expected to be born from a woman in the ordinary course of generation, or, as he was expected to be born from a virgin after some ineffable and preternatural manner.

They who held the former opinion would be looking out for his manifestation in almost every child that came into the world: and, when at length a great deflection took place from the sincere patriarchal worship, which certainly happened at Babel after the deluge whatever might be the apostatic notions and practices of those who lived before that catastrophe; when this great deflection at length took place, hero-worship commenced on the avowed theory, that, as the divine Word had repeatedly exhibited himself in a human figure by numerous descents from heaven, so he had repeatedly been born an infant and had permanently dwelt among men for the purpose either of reformation, or of vengeance, or of regal government.

Pursuant to this theory, which claimed to be the very essence of sacred wisdom, it was contended that the righteous Enoch, who had been visibly rapt to heaven after the precise mode in which the anthropomorphic Word was accustomed to convey himself away, was no other than a manifestation of that Word, who then appeared in order that he might call men to repentance. The same character was afterward ascribed to Noah; who similarly sustained the office of a preacher of righteousness, and who was additionally manifested as the agent of destructive vengeance. When matters were thus far advanced, it would not be long, ere Adam, and Abel, and other eminent personages were considered under the same aspect. In short, every remarkable man, who had lived upon earth would, on similar principles, be fondly deemed an incarnation of the Word or an appearance of the promised Son of the woman; agreeably to the mistaken impression of Eve herself, relative to the character of her first-born Cain: and, at the same time, the various descents of that august Being, which took place like his first descent in paradise *without* the intervention of a human birth would be carefully noted and long traditionally remembered.

Under such circumstances, and while such speculations were afloat, it is obvious that a wide door would be opened to sacerdotal or political imposture. An artful adventurer might strengthen his rising domination, or an unprincipled priest might vindicate to himself super-eminent honors, on the avowed plea, that they were severally the predicted Son of the woman, now as at other times born incarnate into the world.—This, accordingly, seems to have actually taken place at Babel, when the wily offspring of Cush established an universal empire over his brethren. Whatever his real name may have been, he appears to have emphatically denominated himself *Nin*, or *the Son*; an appellation, which he communicated to his new capital when miraculously compelled to evacuate Babel; for Nineveh is a compound word which denotes the *Son's habitation*. This sacrilegious offence worthily appeared so heinous in the eyes of God, that the inspired historian was instructed to hand him down to posterity by a name, indignantly formed of the title which he had assumed by uniting it with a word which signifies *to rebel*, or *to apostatize*. Hence the appellation Nimrod is equivalent to *the rebel against the Son;* being a compound strictly analogous to, and formed on the very same principles as the familiar apostolical word Antichrist. The example of this daring traitor was followed by more than one of his successors in empire; and the founders of the second and third Assyrian dynasties affected each to denominate himself, in imitation of the original founder of the monarchy, Nin, or Ninus, or the Son. Such a practice widely spread itself in the East; and it may be distinctly traced likewise in the West. To this day, the principal god of China, Thibet, Siam, and other large Asiatic districts, is devoutly believed to be successively born incarnate as an infant in the person of the Dalai-Lama; and the late emperor of the first of those countries, whether from enthusiasm, or policy, or a mixture of both, had brought himself to imagine, or at least affected to imagine, what soon became at court an article of faith, that his favorite deity had vouchsafed to become incarnate in his person. A similar notion prevailed throughout Egypt, save only that the symbolical bull was substituted for the literal man: and, as Budha is still held to be successively born in each infant Lama, so the god Osiris was equally thought to be successively born in each consecrated Mneuis. Nor was the doctrine of a human incarnation by any means altogether lost in that country. Diodorus gives a curious account of an infant in whose person Osiris was thought to have been born into the world in order that he might thus exhibit himself to mortals; and what Herodotus says of the Egyptian Perseus, who was the same divinity with Osiris, requires us of necessity to suppose that at certain intervals a man was brought forward by the priests as an incarnation of their god. The claim of the great Alexander to be the son of Ammon, the flattery which held forth Antony and Cleopatra as new manifestations of Osiris and Isis, and the worship paid to the living Roman emperors even before their imagined apotheosis, are equally variations of the same ancient superstition.

As these notions may all be traced to the long-remembered prophecy, that in due time the word of Jehovah should be born of woman: so the various legends, in whatsoever mythology, which exhibit a god as descending upon earth in a human figure, may all be equally traced to a vivid tradition, that the Divine Voice was accustomed in old times thus occasionally and briefly to reveal himself to mortals. Hence originated the numerous Avatars of Hindostan: in which a god, who is depicted treading upon the head of a serpent, while the serpent is in the act of biting his heel, successively descends in a human form or occasionally in a semi-human form, for the purpose either of mercy or justice: and hence originated the well-known classical tales, of Jupiter conversing in the figure of a man with the impious Lycaon immediately before the Deluge, and of the same god with Mercury as his companion rewarding under a similar form the piety of Baucis and Philemon, while he plunges the inhabitants of an irreligious city beneath the waters of an ample lake. The doctrine was still vivid at the first preaching of the Gospel; for when Paul miraculously healed an impotent man at Lystra, he and Barnabas were forthwith supposed to be anthropomorphic descents of Mercury and Jupiter.

They who held the latter opinion were not inclined to differ very widely from those who advocated the former.

A literal instance indeed of a virgin-born personage, who might claim to be an incarnation of the Word, they were of course unable to produce; but allegory or fiction readily supplied the place of strict reality. Since they interpreted the promise to Eve as denoting that the Word should be born incarnate of a virgin-mother, and since they were fully aware that there had been more than one descent of the Godhead in a human form; they analogically contended that he was to be born of a virgin, not once only, but often: whence they maintained that he had already been thus born into the world, though at an era prior to that in which they themselves flourished, and that at some future period he would again, after a similar manner, preternaturally make his appearance. Coinciding, however, to a certain extent with those who held the other opinion, and allowing that various eminent deceased characters had been permanent incarnations of the Deity, they industriously sought to exhibit these characters after a manner according with their own interpretation of the prophecy, as being severally produced from a virgin-mother. Such therefore they pronounced Adam to be; because he had no mortal father, but was born from the virgin womb of his great mother the earth: and such they similarly declared Noah to be, who, viewed as another incarnation of the Word, was thence esteemed a mere transmigratory reappearance of Adam; because, without the co-operation of any human father, he was born into a new world from the virgin womb of his great mother the ark.—Thus, without denying the Word's future birth from a virgin, but rather strenuously maintaining it agreeably to their favorite dogma of a succession of similar worlds; they contended that their principal divinity, in whom (as might indeed be expected from the mode in which hero-worship originated) were strangely though systematically blended the characters of Adam, and Enoch, and Noah, and the predicted Son of the woman had been born without any mortal father from the womb of a pure virgin.

Of this peculiar superstition it is easy to produce various instances in countries widely separated from each other; a circumstance which proves both its remote antiquity and its origination in each case from one and the same common source. A virgin birth is alike ascribed to the oriental Budha, to the Chinese Fo-Hi, to the Egyptian Phtha, to the Azteck Mexitli, and to the classical Mars and Perseus; and in the East so deeply had the tenet of a *repeated* virgin birth of the Deity taken root, that, in a comparatively modern period, the Tartar Zingis, aware of the doctrine which had long prevailed among his countrymen, craftily built upon the popular belief, and gave out that he was born of a virgin. His followers, to whom the pretended successive births of their divinity in the persons of the various Asiatic Lamas were perfectly familiar, readily acknowledged that miraculous conception of his mother, which raised him above the level of human nature; and the naked prophet, who in the name of the Deity invested their adventurous prince with the empire of the world, pointed the valor of the Moguls with irresistible enthusiasm.

The present opinion was often held in a somewhat modified shape. Instead of saying that their incarnate divinity was absolutely born from a virgin, the Pagans very frequently taught that he was born indeed from a mortal mother without the co-operation of a mortal father, but that his sire was one of the celestial deities; and yet, if we inquire more closely into their theology, as it was universally expounded by their most learned doctors, we shall find that the heavenly sire and his woman-born son are at length declared to be one and the same god manifesting himself under somewhat different aspects. I need scarcely refer to the familiar tales of classical antiquity for multiplied examples of such a speculation. This notion is so nearly allied to the other, that we may often observe the same incarnate god variously pronounced to have been born of a virgin, and to have been born of a mortal mother without any mortal father, his earthly parent in that case becoming pregnant by the mysterious obumbration of a celestial divinity.

Such were the doctrines of the Gentiles with respect to the nature and the repeated anthropomorphic manifestations of their principal deity. Now, when these are viewed conjointly with the exclamation of Eve, *I have gotten the man, even* Jehovah *his very self*, it is difficult to conceive how either the doctrines or the exclamation could have originated, unless from some divine exposition of the first delivered oracle, which taught that the promised Seed of the woman should be that very Man-Jehovah, who then appeared as the authoritative controller of the serpent, and who then instituted the rite of sacrifice.

Thus easily and naturally sprang up the post-diluvian hero-worship of the Gentiles from what I take to have been a fundamental doctrine of patriarchism; when, by artful and ambitious men, that doctrine was impiously perverted to subserve their own purposes. Mankind were not so idiotical, as gratuitously to forsake the worship of Jehovah, and in his place to adore their defunct ancestors simply because they *were* their ancestors; but they were taught to believe that in venerating certain eminent and remarkable characters, they in reality worshipped the successive incarnate manifestations of that divine Word, who was acknowledged on all hands to be Jehovah himself.

COMMUNICATIONS.

For the Churchman.

A VOICE FROM THE SOUTHWEST.

I said unto them, ye see the distress that we are in, how that Jerusalem lieth waste: come, and let us build up the wall of Jerusalem, that we be no more a reproach! The strength of the bearers of burdens is decayed, and there is much rubbish, neither are they able to build the wall.

And I said unto the princes, and the elders, and the people, the work is great and large, and we are separated on the wall one from another; in what place, therefore, the trumpet is sounded, resort ye thither unto us: our God shall fight for us.

Book of Nehemiah.

Mr. Editor,—During the past twelvemonth appeals have been occasionally made through your journal in behalf of domestic missions. It is time they should cease; and since the appearance of the advocate was censured as impertinent and intrusive, it is fitting that his exit should be somewhat ceremonious. Suffer a farewell salutation, and the voice which has so long haunted your columns, prophesying no smooth things of our missionary system, will be heard no more.

The task relinquished has afforded more satisfaction than could be reasonably anticipated. Its unpleasant points were foreseen and expected. It was foreseen that it could conciliate no favor, and win no popularity; for its burden was not flattery, but truth. And it was expected that its performance would provoke obloquy, because the error to be combated was an error of enthusiasm, and it is the nature of enthusiasm to sanctify its own idols as ordained of God, and denounce opposition as wickedness. Thus in the eyes of one class of enthusiasts he who will not subject himself to a total abstinence society is a promoter of intemperance; and thus he who asserts the proper pre-eminence of domestic missions in the regard of the Church must expect from another class the reproach of indifference or aversion to the spread of the Gospel and the salvation of the heathen. That such a reproach has been incurred is therefore neither strange to my understanding nor grievous to my feelings. It only serves my purpose by exhibiting in the desired aspect an error which can so warp the judgment and extinguish the charities of men. The experience was before me of a fellow-laborer who preceded me a few months in the Churchman. His views were stigmatized as such as "proceed naturally from a spirit of unbelief," and he was greeted with the tender assurance that he "could not have the credit he desired for good intention!" It is a soft head, Mr. Editor, that may be broken with such balms: one may have the resolution to meet and the patience to endure them, without arguing himself a Job in the latter respect, or a Daniel in the other. In the views which I have endeavored to impress there was nothing to provoke such reproach from the wise and charitable among those who reject them. And if any language has ever escaped me at which they may reasonably take offence, it is hereby retracted. With my whole heart I adopt the sentiment of the poet, and deplore any expression, however effective or apposite, that should wound the feelings or forfeit the esteem of any sober-minded Christian.

There is one circumstance from which I may be permitted to draw a very gratifying inference. Those who have thought it worth while to notice my appeals have not thought it expedient to notice the topics on which they chiefly insist. The principles on which they are built have not been questioned, and nobody has appeared to defend the doctrines against which it was their main purpose to remonstrate. In the controversy to which reference was made above the case was otherwise. Then the advocate of foreign missions declared that, "viewing the case in the most favorable light, supposing our country as destitute as heathen lands, the principles of the Gospel compel us to admit that she has no more than an equal claim on our services with any other country of the same extent."—But none of my opponents have confessed this wild theory, and one of them opens his argument with words which seem to be strung on purpose to contradict it as flatly as possible. Let us place the conflicting dicta side by side—light and darkness do not afford a more perfect contrast.

> "Supposing our country as destitute as heathen lands, the principles of the Gospel compel us to admit that she has no more than an equal claim on our services with any other country of the same extent."

> "Every one who pleads for foreign missions in the spirit of Christ is ready to acknowledge that a region of our own country, destitute of the means of grace, has a higher claim on us for missionary effort than a region equally or more destitute abroad."

Here is a fundamental difference. A denounces B's opinion as contrary to the "principles of the Gospel," and B stigmatizes A's as foreign to the "spirit of Christ." But between the ingenious writer in the Episcopal Recorder and myself the difference is not fundamental. He admits the superior obligation of domestic missions. Let that admitted principle be respected in the missionary work of the Church, and guarded in her missionary system, and the point which sunders us will disappear. That point is the propriety of asserting the admitted principle. To borrow his illustration, I have sought to reduce a centrifugal aberration by centripetal arguments. He objects to such reasoning as of a character "to check and concentre every benevolent effort of the soul. It tends inward with centripetal force, revolving in narrower and narrower sphere, until it comes home to the nutshell orbit of the most contracted selfishness."

Let us see. The centripetal arguments are such as address the brethren as fellow-citizens, as Christians, and as Churchmen. One of them, the superior obligation, he admits; the other, the fairer prospect of success, he cannot deny. And yet he undertakes to refute them by proving that they lead to absurdities.

If influenced by such reasoning, he maintains, the "noble Churchmen of New York"—(so they are styled by the Bishop of North Carolina, and it is a title which ought to stick)—the noble Churchmen of New York could do nothing for the West until Maine and New Hampshire were fully provided for. But does any position of mine make mere *geographical* proximity the measure of missionary proportions? I assure him that as a Churchman of Tennessee I can neither feel nor see why I should not love a noble brother of New York to the full as heartily as a brother of Alabama; and moreover, that I consider a mission to Persia to the full as centrifugal a movement of missionary zeal as a mission to Kamtschatka, although the distance is not precisely the same number of miles and yards. As a fellow-citizen, a Christian, and a Churchman, he cannot possibly be under any obligation to care more for Maine than for Michigan, or for Michigan than for Maine.—But he confesses that such considerations do assert for a destitute region of our own country a higher claim than can be conceded to regions equally or more destitute abroad. Therefore the centripetal argument has not the indefinitely decremental fluxion which he ascribes to it—and therefore the absurdity is the offspring of his own conceit, and not of the centripetal argument.

But this is only the beginning of absurdities. The reasoning would not stop for the benefit of Maine and New Hampshire, but continue "revolving in narrower and narrower sphere, until it comes home to the nutshell orbit of the most contracted selfishness." It is a pity that his argument is not stated syllogistically; the major proposition is not only unexpressed, but utterly unimaginable. It stands thus: "As fellow-citizens, as Christians, and as Churchmen, we are under greater obligation to our own country than to foreign countries; therefore (*wherefore?*) we are relieved from all obligation beyond our own parishes, which is absurd; therefore the antecedent is false."

I beg pardon; I believe I have done him injustice. For he admits the *truth* of the proposition in his opening sentence, and seems *only* to protest against its use and application—against the *influence* of that truth. Ay, indeed!—then I desire to know how he went about to deduce falsehood from truth? How can he accept the proposition, and reject the absurdity which he affirms to be its legitimate consequence?

Observe, this objection to my reasoning is not its present inapplicability, not the actual absence of any centrifugal disturbance in our missionary system; it is condemned abstractly, as in itself tending to check and concentre every benevolent effort of the soul. Suppose the Church to disregard, in the view of the author of the objection, the superior domestic obligation, which he admits, what should be done, in his view, to counteract the disturbance? Preach foreign missions the harder, as some would say—labor to increase the evil, in order to diminish it, and follow the maxim of the Hibernian senator, that the best way to avoid danger is to meet it plump? Surely he would not subscribe this folly. Or does he think that the evil should be let alone—that missionary zeal is a foolish enthusiasm, which scorns the jurisdiction of reason, and which duty cannot guide without destroying it? No; he cannot be guilty of this blasphemy. What would he do then? Why he would arm himself with centripetal arguments, and go forth resolutely to battle with the error. Nay, but then somebody would rise up to assure him that he cannot wield such arguments without cutting his own throat as well as the enemy's; that they "tend inward with centripetal force, revolving in narrower and narrower sphere, until they come home to the nutshell orbit of the most contracted selfishness." That is, that he could not urge reason, without driving to absurdity; that no charity can begin at home, save that very domestic sort which never goes abroad at all; that he could not reduce the periphery, without causing the circle to vanish at the centre; that unless he cares as much for the souls of strangers as for the souls of his own children, he cannot care for any soul but his own; that every minister's sphere must either be as wide as Wolff's, with the world for his parish, or as narrow as the Stylite's perched on his pillar-top, within "the nutshell orbit of the most contracted selfishness."

"Do good to all men," says the apostle, "especially for those of the household of faith."—"If any provide not for his own, especially for those of his own house, he hath denied the faith, and is worse than an infidel." "Take heed to the flock of God" at Ephesus, "of which the Holy Ghost hath made you overseers." Alas! Paul did not understand the moral philosophy of missions. Arguments which point to such specialities are not to be tolerated in these days of new light. "They tend inward with centripetal force," etc. etc.

Sir, in this representation of my reasoning there is a fundamental error. Instead of contracting from the periphery, it begins at the centre, and thence expands. The doctrine which it maintains makes the religious like the social charities begin at home, and dilate, diminishing in force as they increase in distance, until they embrace all the children of Adam. And the doctrine which it condemns is that which makes the centre of the circle depend upon the circumference, and applies the moving power to the periphery of the wheel instead of the axis. This is the doctrine of the enthusiast who allows no greater claim on our services to Tennessee than to any portion of Siberia "of the same extent;" and this is the doctrine which I have compared to the infidel philanthropy of the French Revolution, in theory extending to all mankind, and practically having its most boasted triumph in the sacrifice of duty to sentimentality. On the Moloch altar of that doctrine the dearest sympathies of men were madly immolated; and if its parallel obtains in the Church, the souls of her own children are then the victims of a similar delusion.

And here I will hazard a remark which the times require, and which it is hoped will not give offence where not the least is intended. Of all the forms of enthusiasm that of the "*symbol*" is the most frequent and the most contagious. Syllables have sufficed to hatch heresies; because enthusiasm is prone to become enamored of one idea, and pursue it to extremities, forgetting all that should guard and qualify it. Much exultation has recently been made over the text, "The field is the world." Its acknowledgment has been hailed as an epoch in the history of the Church. Now the principle which these words unfold I heartily admit; it is a principle essential to all true missionary sympathies, for the Gospel is undoubtedly a religion for mankind, and not for one country only—and that can be no true love of souls which excludes any souls from its embrace. But I fear this text is becoming the *symbol* of an enthusiasm which forgets all that should guard and qualify it. I fear it is cheating some into the hallucination that our country "has no more than an equal claim on our services with any other country of the same extent." Especially I fear that many to whom the true import of the text is no news are deceived into a false and strained intepretation, from a natural idea that so much glorification cannot be made over the discovery of a sentiment which has always been clear to their understandings and familiar to their hearts. Let these be informed that the new light is only that which they have always enjoyed when offering the petition, "Thy kingdom come," or hearing the sentence, "From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles."

I have been led far out of the course at first contemplated. I now ask the patience of the reader while I call his attention to one point of which I have yet to speak. In itself it is of some importance, and it will lead to reflections which it is natural at this moment to indulge, and such as I would wish my last words to impress.

Through misconception of my argument, or through the necessities of another, the charge has been laid at my door of exaggerating the spiritual destitution for which I have pleaded relief. It is a charge plausible enough to careless readers, be cause misrepresentations are commonly made by ignorant or designing persons respecting not so much the degree as the effects of that destitution, so far as they are yet visible. Children and members of abolition societies are thus deceived; and with others, whose good sense rejects the deception, there is a natural result in such cases—the revulsion of opinion to the opposite error. But to apprehend such deception from Libonotos is obviously absurd. He is a quiet citizen, bound to the Southwest by every tie of interest and affection, and not an officious stranger, prompted by vain or sordid motives to bawl nursery ballads of crime and cruelty—

> "Of anthropophagi, and men whose heads
> Do grow beneath their shoulders."

He is not the quack doctor, bragging of the difficulty of the case; he is one of the patients, having no possible motive to magnify the infirmity. No desire to increase the force of his appeals could tempt him to such a method. He abhors the thing called *policy* as its twin-brother falsehood: his rule is to defend truth only, and only by truth—to present the naked principle, disguising nothing for allurement, and aggravating nothing for effect. Besides, it is plain that it was his business to pursue a course precisely opposite. It was not his object, but another, whose chief attractions are—the charms of darkness, doubt, and difficulty. His required nothing more than what was freely conceded, that there is a destitution sufficient to stir the spirits of the coldest. This granted, his argument led him to dwell not on the *obstacles*, but on the facilities in the way of bringing the souls of the destitute into the fold of Christ.

And yet, strange to say, it would appear that he has heaped up such a mountain of exaggeration, that it was deemed expedient

> ———"to prove by force
> Of argument a man's no horse,"

to point to the Sunday schools established and the Bibles distributed by *Christians not of the Church*, and gravely to elaborate from these premises the desiderated conclusion—that the Mississippi waters more Christian regions than the Kiang-ku or the Quorra. Let us ponder this precious ratiocination, and examine what is termed in a fashionable phrase its scope and tendency.

It is clear that Libonotos never created the chimera here assailed. His strongest language was copied by an opponent, in order to subscribe his unhesitating *credo*.

It is clear that since the argument of Libonotos was not that there is more darkness in the Southwest, but more obligation and more facility—the reasoning *combats nothing he has advanced*.

It is clear that since not the comparative darkness, but the comparative prospect of success and pressure of duty are the things to be considered in the question at issue—the reasoning *defends nothing he has assailed*.

Having ascertained what its bearing is *not*, let us inquire what it *is*, in relation to the subject with which we find it in contact. Its only visible application may be drawn out as follows: Ye men of the Southwest, you argue for your own country, that a more cheering prospect of usefulness is there. We answer in behalf of yonder remote region of the globe, that there is a more cheering prospect of darkness. You remind us of superior obligation; but behold yonder superior darkness! You tell us that the Church is doing very little for you; we answer that the sects are doing a great deal. Are they not erecting Sunday schools and distributing tracts? To be sure; and their activity is an excellent excuse for our neglect. Go to them for the offices of Christian love, and trouble not your brethren. Be liberal and charitable, renounce your principles, and seek those privileges as sectarians, from which as Churchmen you are cut off. You have asked for assistance, and this is what we call *backing* our friends!

Observe, we are illustrating reasoning, and not feelings. We trust there is no heart but repudiates such sentiments, and yet the reasoning evidently supposes their existence. Consider:—this reasoning is professedly in answer to our appeals. Well, we appealed to the Church for the souls in the Southwest; and if the reference to the labors of other Christians is not intended as an excuse for her neglect, *how is that appeal answered?* We appealed for destitute children of the Church; and if the reference is not intended as a hint to avail themselves of those labors, I ask, *how is that appeal answered?* We appealed for the Church, that her appointed duty might be fulfilled, her reproach taken away, her children supplied with the means of grace, and her saving comforts extended to thousands perishing within her pale. And how are we answered? Why, that other Christian bodies are not delinquent in *their* duty, nor regardless of *their* honor, nor neglectful of *their* interests, nor deaf to the appeals of *their* brethren!—Sir, we asked for bread, and this is to give us—not a stone, but a serpent.

We require not to be told, Sir, that others are doing what the Church is leaving undone. We could not, if we would, shut our eyes to the fact, of which the proofs are around us and about us, and upon us, that they are all action and effort, while we are—no, not *all* apathy: and it was in the view of this comparison that the first of our appeals echoed the voice of another layman of the Northwest. "When I look around me, and see what the zeal of other denominations is doing towards propagating their doctrines, and listen, but in vain, for even the sound of a voice of a herald of our beloved Church, I am constrained to believe there is less of that ardent desire to make their labors and doctrines coextensive with the growth of the West, than among any other set of Christians." This is plain English, Sir, and, what is more, it is plain truth.—We look around us, in the Northwest and in the Southwest, over all the changing surface of this great valley, *where the work is now going on which will determine for ever the civil and religious character of this nation*,—and we see Romanism, undivided in sentiment and inflexible in purpose, sneering at the childish clamor of foes without the wisdom or the weapons for manly opposition, while she sows with silence and forecast; and we see dissent, in all its manifold, multiform, and ever multiplying varieties—the vast and irregular columns of Knox, and Rogers, and Wesley, and the busy fragments continually broken off from them, toiling amid tumult and distraction, with one hand on the plough even while the other is lifted in strife. We see especially the indefatigable Methodist, the despised and yet the noble pioneer of the Gospel, pursuing his zealous errand from the populous mart to wilds where the rifle precedes the axe—today raising a voice of warning in suburban alleys haunted by poverty and vice, and to-morrow causing the forest aisles to resound with the loud harmony of thousands with one consent hymning the praise of God—dropping, as he goes, the seed of the word in the woodcutter's lonely cabin, islanded by overflowing waters, and in the tent of the homeless emigrant. And the Church in which we have subscribed our names unto the Lord, and called ourselves by the name of Jacob; the Church in which our fathers have gone to their rest, and our children are baptized; whose principles we have embraced, to whose privileges we are entitled, for whose prosperity our prayers ascend from the family fireside, which to many of us is the only temple; into whose keeping our souls have been surrendered, and with whose solemn services we wish our graves to be filled up, when we go hence and are no more seen—where are the tokens of *her* zeal in the cause which she claims as in a peculiar sense her own? Read them in dioceses languishing because there is no bishop; in parishes dying or dead because there is no pastor; in people deserting or desponding because there is no hope! Read them in the few sad words in which the epitaph of many congregations might be written,—destitution—disappointment—discouragement—despair—dissolution! Read them in the fact, that there is a vast region of country, not in Persia or Kamtschatka, not in the dominions of Prester John, nor yet in the jurisdiction of the Board-begotten bishop of Africa; but a fourth part of this nation, within the particular province of this Church, peopled with many of her children, who pine unfed and cry out unheeded, privileged and yet deprived, where she has less than the proportion of one minister to ten thousand square miles of territory and a hundred thousand souls of present population! Is it not astonishing, Sir, that good men and wise men—men whose praise is in all the churches, whom not to venerate and love would be virtual impiety—will harness themselves to the long lever to turn the little wheel of foreign operation, while the Church at whose altars they serve is in her own province A REPROACH, her own straying unreclaimed, her own weak unprotected, her own children unsupplied with the ordinances of God, and thousands in her own territory living unbaptized the life of heathens, and dying unrepenting the death of sin? Alas! we fear the noble exertions of other Christians will rise up to condemn and not to justify the Church which advances to the task of evangelizing her own province with drooping banner and step reluctant and spiritless, burying in a soil barren and remote the talents which—

But we will forbear. We have come to bury the ungrateful theme, not to renew it. The hint shall be taken and the desire shall be gratified of the delicate-nerved who wish "to hear no more of the Voice from the Southwest." The complaining shade, which came unbidden to scare the repose of such as are at ease in Zion, and to distract the reveries of such as, feeling what they see not, yet see what they feel not, regardless of the breaches of their own Zion and the desolations of their own home, will affright their visions no more, unless conjured up by their own incantations. We have urged Scripture and common sense, we have urged duty and interest, we have urged principle and affection; and our answer has been the cry of *O katarate!* from such as do not scorn the shift of Lucian's philosopher, finding themselves in the same straits. We have pointed to the open door which the Church will not enter; and while we have been pointing, we have seen others rush in to occupy the ground, and the door daily closing after them. We have called for aid—we have exclaimed, "The strength of the bearers of burdens is decayed, and there is much rubbish, neither are we able to build the wall; come, and let us build up the wall of Jerusalem, that we be no more a reproach!"—and while we have been calling, we have seen that which we deprecated expand to more portentous magnitude, and that for which we pleaded contract even to the verge of bankruptcy.

Yet even there is our hope. It is said the greatest darkness precedes the dawn, and already we see or we fancy a faint kindling in the east. Events have spoken louder than our feeble voice, and some who slighted the prophecy seem to be startled by the fulfilment. Gladly we hail the omen; and if it fail, there is yet hope for those who love the habitation of God's house and the place where his honor dwelleth. Though the trumpet be sounded in vain, our God shall fight for us, and, relying on his strength, the bearers of burdens will toil on at their heavy task not unwillingly nor yet unprofitably. We have seen, we have experienced enough to know, that from such labors, no matter how weighty the task or how weak the hands, at last light will arise to the righteous and joy to such as are true-hearted—to know that in all circumstances the motto of Churchmen should be *nil desperandum*—

"Nil desperandum, Christo duce et auspice Christo."

And we have heard the promise, "Fear not, for I am with thee; I will give waters in the wilderness and rivers in the desert, to give drink to my people, my chosen." And therefore, though for us the fig-tree blossoms not and there is no fruit on the vine, though the labor of the olive fails and the flock is cut off from the fold, in patience we will possess our souls until these calamities are overpast. The watchmen may yet lift up the voice, with the voice together they may sing, seeing eye to eye when the Lord shall bring again Zion; when he shall give her for a covenant to the people, to stablish the land, to cause to inherit the desolate heritages; when her reproach shall be taken away, and her banner outspread, and her glorious and appointed duty fulfilled of evangelizing this land, and marching with her compact and disciplined columns in the van of the host arrayed for the rescue of immortal souls, more precious each than the material universe, if all the heavens were one sun and all the earth one paradise.

LIBONOTOS.

Columbia, Dec., 1838.

For the Churchman.

THE CHURCH MISSIONARY SOCIETY.—PLAN OF RELIEF.—NO. I.

Mr. Editor,—In the Episcopal Recorder of the 6th inst. is an editorial article headed "Foreign Missions," in which, among others, are the following remarks: "That there has been a deficiency of result in the present method of missionary organization among us, is well perceived, and was by many anticipated. We would suggest whether the chief difficulty is not in the want of organization. The Episcopal churches in our land should be properly classified in their missionary contributions upon some adequate scheme of proportion. Some may be set down at $500 per annum, some at $250, some at $100, and down to $25."

I was gratified, Mr. Editor, to find this view taken of the subject; since, by a reference to the Churchman of 26th of August last, you will perceive that the plan proposed by the Recorder was therein extensively advocated by myself. I therein proposed that the money to be raised for missionary purposes should be distributed among the different parishes in the following ratio, assuming there are 800 parishes in the United States:

One parish,	$5,000	$5,000
Twenty-five parishes,	1,000	25,000
Thirty parishes,	500	15,000
Fifty parishes,	250	12,500
One hundred parishes,	200	20,000
One hundred parishes,	150	15,000
Three hundred ninety-four,	100	39,400
One hundred parishes,	50	5,000
		$136,900

From the Recorder's proposing $500 as the *maximum*, and $25 as the *minimum* sums to be raised in each church, I should judge they would conclude my estimate too large. Perhaps it may be as regards the *minimum*, but I do not conceive it to be so respecting the *maximum*. Supposing the *maximum* to be $1000—the single parish set down at $5000 being an exception.

To speak of raising the sum of $1000 per annum in a church for any one object, sounds large; but when it comes to be *divided* among the congregation, what does it amount to? It is not quite $20 per week. And in which of our city churches (and in many of those in our larger towns) could not this sum be raised, without the slightest inconvenience to the congregation? Suppose on an average in each of our city churches (and in those of our larger towns) there are eighty pews. Twenty dollars per week is only 25 cents for each pew! The number of individuals allowed to a family, in estimating the population of a country, is, I believe, *six*—which will be found to be a fair average. So that to raise the sum of $1000 per annum, it would only be a tax of *four cents* per week on each individual in a church, or, as I have said, *twenty-five cents* for each pew! Now I would ask, Mr. Editor, whether each family in the churches alluded to, could not be induced to bring 25 cents to church on Sunday for this purpose? For my own part, I cannot believe the plan proposed is impracticable, nor shall I believe it to be so until it has been tried and failed. In the same manner, where any other sum is to be raised, be it $500 or be it $50, or even $25, the same plan might be adopted.

To the plan thus stated, I anticipate an objection, which I shall endeavor to remove in my next.

SAVONA.

For the Churchman.

BISHOP ONDERDONK'S ADDRESS TO THE CANDIDATES FOR HOLY ORDERS—DELIVERED IN ST. PETER'S CHAPEL, ON SUNDAY EVENING, JANUARY 7.

How forcible are right words!—*Job.*

Mr. Editor,—When the above mentioned discourse was delivered, it was my privilege to be one of the gratified audience; and it seemed to me that on this occasion our good Bishop was peculiarly interesting. He was engaged in performing one of the most important duties involved in his office—that of endeavoring to give a proper tone and direction to the minds of young men preparing to enter upon the sacred ministry—in giving the right shape and conformation to the stamp destined, in all human probability, to impress its image upon many multitudes. How could he appear otherwise than interesting in the discharge of this solemn and responsible office! Many valuable observations and suggestions in this address were brought back to my recollection while reflecting upon the subject, which were well worth presenting in detail; but, for obvious reasons, this cannot be done.

One main point, however, which might well have formed the basis or motto of the whole discourse, and which was dwelt upon in the happiest manner, must be noticed. "The first step," said the Bishop, after some few introductory remarks, "required to be taken by a person wishing to become a candidate for holy orders is to give notice to the proper authorities of his intention. Give notice of his intention to do what?" asked he earnestly. This query suggested a series of reflections, counsels, and observations that gave sure indications of a rich experience and the soundest piety. Well indeed did he mark the unworthy motives by which many seem governed in entering or seeking to enter the clerical ranks: such as a wish to escape worldly perplexities, to gratify a powerful desire for literary and scientific research, or to secure the ease and leisure required by an imperfect or shattered physical constitution.—And, on the other hand, well did he portray the character of him whom an earnest desire to promote the glory of God and of his Christ leads to assume the awful responsibilities of a minister of Heaven. He observed to his hearers that the first thing required by the canon to be done by a person wishing to become a candidate was indeed "to give notice of his intention;" but this presupposed many preparatory steps. It presupposed a close examination of motives—of qualifications—but, above all, humble, relying and persevering prayer to Almighty God for favor and direction. Nay, the Bishop seemed desirous to enforce the previous duty of self-examination, in the widest and deepest sense of that expression. And while he was on this topic, I could not help thinking of the almost universal neglect of this momentous duty observed in all classes of society.

From the consideration of the views and motives which should precede every application for admission as a candidate to Holy Orders, the Bishop passed to notice the character and dispositions of those who are actually engaged in preparation. He urged the propriety, expediency, and even necessity of diligent attention to all the preparatory means, and showed the futility of all preconceived notions on the part of candidates and the friends of candidates respecting the particular line of future duty which they might be best fitted to pursue, and concluded by advising them diligently to prosecute their studies during the period appointed, with a constant and due regard to the sacred work upon which they were about to enter.

If this timely and excellent counsel fail of producing the proper effect—if the minds to which it was addressed receive no benefit from it—if, in fine, the seed thus planted come to nought, one consoling consequence will follow—the sweet and cheering consciousness to the Bishop of duty well performed.

AWTON.

For the Churchman.

PSOMISMATA.—NO. V.

"As flower seeds far by the wild winds spread,
So precious thoughts are strewed."

SCRAPS FROM THOMAS-A-KEMPIS.

Whoso knoweth himself well, groweth more mean in his own conceit, and delighteth not in the praises of men.

An humble knowledge of thyself is a surer way to God than a deep search after learning.

It is easier not to speak a word at all, than not to speak more words than we should. It is easier for a man to keep at home than to keep himself well when abroad.

No man safely doth go abroad but he which gladly can abide at home. No man speaks securely but he that holds his peace willingly. No man ruleth safely but he who is ruled willingly. No man securely doth command but he who hath learned readily to obey.

Gather some profit to thy soul wheresoever thou be—so as if thou seest or hearest of any good examples, stir up thyself to the imitation thereof. But if thou seest any thing worthy of reproof, beware thou do not this same. And if at any time thou hast done it, labor quickly to amend it. As thine eye observeth others, so art thou noted again by others.

When a man cometh to that estate that he seeketh not his comfort from any creature, then doth he begin perfectly to relish God. Then shall he be contented with whatever doth befall him in this world. Then shall he rather rejoice in great matters, nor be sorrowful for small; but entirely and confidentially commit himself to God, who shall be unto him all in all; to whom nothing doth perish nor die, but all things do live unto him, and serve him, at a beck, without delay.

I (saith our Lord) have taught the prophets from the beginning, and cease not, in these days, to speak to every one; but many are hardened and deaf to my speech. The greater number do more willingly listen to the world, than to God: and follow sooner the desires of their flesh, than the will of God. The world promiseth temporal and small things, and is served with great eagerness; I promise most high and eternal things, and the hearts of men are nothing moved therewith. Who is he that serveth and obeyeth me with equal care to that with which the world and the lords thereof are served?—"Blush, O Sidon, saith the sea." And if thou ask the cause, hear wherefore: For a little money, a long journey is taken; for everlasting life, many will scarce once lift a foot from the ground; a thing of small value is sought after greedily; for a penny, sometimes, there is foul contention; for a vain thing and slight promise, men cease not to toil day and night;—but alas! for an unchangeable good, for an inestimable reward, for the highest honor and glory without end, they are loth to take the least pains.

With two wings man is lifted up from earthly vanities—that is, with *simplicity* and *purity*.—Simplicity ought to be in our intention, purity in our affection. Simplicity doth intend God, purity doth apprehend and taste him. No good action will hinder thee, if thou be free inwardly from all inordinate affection; if thou intend and seek nothing but the will of God, and the love of thy neighbor, thou shalt enjoy eternal liberty. If thy heart were sincere and upright, then every creature would be to thee a lookingglass of life, and a book of holy doctrine. There is no creature so little and abject that representeth not the goodness of God.

An iron put in the fire loseth its rust, and becometh all bright like fire; so he that wholly turneth himself unto God, is purged from all foulness and slothfulness, and is changed into a new man.

Love all for Jesus, but Jesus for himself.

There never was a saint so highly rapt and illuminated, who, first or last, was not tempted. For he is not worthy of the high contemplation of God, who hath not been exercised with some tribulation for God's sake. For temptation going before, is wont to be a sign of coming comfort.

Thinkst thou to escape that which no man could ever avoid? Which of the saints in the world was without crosses and tribulation?—Verily, Jesus Christ, our Lord, was never without pain of suffering, so long as he lived.—"Christ," said he, "ought to suffer and rise again from the dead, and enter into his glory;" and how dost thou seek any other way than the highway, which is the way of the holy cross? The whole life of Christ was a life of martyrdom—and dost *thou* seek rest and joy? Thou art deceived, if thou seekest any other thing than to suffer tribulations. For the whole mental life is full of miseries, and environed on every side with crosses; and how much the more one hath profited in spirit, so much the heavier crosses he oftentimes findeth; for the love he beareth to God increaseth the grief which he endureth for his banishment.

It is not according to man's natural inclination to bear the cross—to chasten the body—to fly honors—to suffer contumelies with a willing heart—to despise himself, and to wish to be despised—to bear all adversities and damages—and to desire no prosperity in this world. If thou considerest thyself, thou shalt be able to perform no such matter of thyself. But if thou trustest in the Lord, strength shall be given thee from Heaven; and the world and flesh shall be made subject to thy command. Neither shalt thou fear thy enemy the devil, if thou be armed with faith, and bearest the cross of Christ.

Take it not grievously if some think evil of thee, and speak that which thou wouldst not willingly hear. Thou oughtest to judge the worst of thyself, and to think no man weaker than thyself. If thou dost walk spiritually, thou wilt not much esteem of flying words. It is no small wisdom to keep silence in an evil time, and inwardly to run to Christ, and not be troubled with the judgment of men. Let not thy peace be in the tongues of men. For whether they interpret well or evil, thou art not therefore another man. Where is true peace and true glory? Is it not in Christ? And he that coveteth not to please men, nor feareth to displease them, shall enjoy much peace.

T.

For the Churchman.

DR. SMITH'S LECTURE ON THE SENSE OF TOUCH.—NO. II.

In his former communication Dr. Smith endeavored to show that the introduction of what Dr. Reid called his truths of common sense had proved from the first injurious even to his cause. Their general effect was yet worse;* for though not an individual in ten thousand understands what is meant by a truth of common sense, *as technically defined*, the entire host can employ that singularly unfortunate phrase, every man of them for his especial purpose, which purpose is usually to maintain an opinion, not uncommonly absurd, but uniformly one for which he at least has no good reasons to offer; and where in reality the notion to be defended is sufficiently preposterous, there can be no other than this ever-ready resource. And moreover, what can be more gratifying and encouraging to indolence and conceit, though the thing, it is admitted, was never intended by Dr. Reid, than to be told that there is in every mind an oracle† which supersedes the necessity of study or labor? Supersedes? Why, these are but hinderances—extinguishers of the precious light in those who are silly enough to apply to letters, *if indeed the blockheads ever had it*. For nature, we know, will now and then withhold legs and arms, why may she not, therefore, occasionally deny to some of her offspring the usual faculties, and permit them to go forth under the appellation of philosophers with the mass—of metaphysicians‡ with the few? But whether stinted at birth, or incapacitated by books, the ultimate result is the same; the purblind race presumes to differ from men of full intellectual proportions—men of common sense—men whose "optics" are so very "keen" that they always see *precisely what it accords with their convenience to take for granted*.

If, however, the observation of Dr. Smith have not deceived him, it is *results* only which are thus clearly discerned. Now it does sometimes happen, that to ascertain the truth is not so much our object as to cause others to perceive, and still more *to induce them practically to assent to it*.§ In short, it is occasionally desirable to operate on the *minds* of men. When this is the case Dr. Smith would humbly suggest that, for such purpose an analysis of the

——— horologe,
Machinery divine—

a development of the secret springs of human conduct may be of use as a *means*, if not as an *end*, for generalizing to universality the remark quoted by Dr. Wiseman from Dr. South, it is certain "that if God have no need of our learning, he can have still less of others' ignorance."

The remaining particulars on which the reviewer and Dr. S. differ, and which require to be stated, are easily disposed of. The latter still thinks his general argument sound, which rejects tradition as the source of the universal‖ acknowledgment of the existence of the Supreme Being among nations who have never heard of the Bible. But upon this point the case of Julia Brace, its truth being admitted, appears to Dr. S. to be the *experimentum crucis*. The fact rests upon the authority of an Episcopal clergyman who had every possible opportunity of ascertaining it, and who could not be misled by preconceived notions, as his own opinion was adverse to the deduction here drawn from the circumstance.

Dr. Smith's doctrine of *causation* is now, he believes, that of the schools. But the theory,¶ whether true or false, he is yet persuaded, has no bearing whatever upon the admission of the Divinity. Be this, however, as it may, Dr. Smith's own impressions upon the reality of causation are laid down as emphatically as words can convey them, Thus, in p. 38, he says, "Action invariably requiring, so far as we can . . . . . conceive antecedent causation."

In conclusion, should any remarks made by Dr. S. produce an effect opposite to the one which he designed, he can only lament that any mind, like the spider in the fable, should be so constituted as to convert into poison elements which a happier organization had distilled into honey.

For the Churchman.

THE PROTESTANT EPISCOPAL TRACT SOCIETY.

The recent determination of the managers of this society to enlarge the sphere of their operations and thereby to extend the knowledge of Christ and his church, and diffuse the blessings of the Gospel, ought to be a subject of congratulation and rejoicing to all the members of our apostolic communion. The missionaries who are engaged in the arduous duty of building up the waste places of Zion will more especially rejoice, because they know the value of these compositions—they diffuse information, excite a thirst for knowledge, and tend greatly to remove prejudice, by making individuals acquainted with the church, and what she claims, and what she professes to teach. We think that few arguments will be necessary to convince the members of our church that the diffusion of tracts is a very efficient means of doing good; and that the means may be blessed to the sanctifying and saving of many souls, will be the prayer of every devout Christian. The missionary, in fact, requires some assistance of this kind, and without these messengers of mercy he loses the opportunity of doing much good. The writer of this communication has often seen good effects result from a judicious and liberal contribution of tracts; as a missionary, his lot has been cast in a situation in which the members of the church are few, the churches weak and feeble, and compelled to endure much opposition both from those who dissent from us in religious matters, as well as from the influence of infidel principles, and he has endeavored within a circle of more than thirty miles, to extend all the ministerial aid and instruction in his power, to the little bands of Episcopalians scattered about in seven or eight villages. The tracts have always been well received and attentively read. They have been occasionally distributed after service, and at such times many have been anxious to obtain them, and expressed their gratitude for the favor; and now that my store is exhausted, the inquiry frequently is, "Have you any more tracts?" "Can you furnish me with a copy of the Dairyman's Daughter?" When you send for more, get a good supply, so that we can have some to distribute to our neighbors. Some weeks since, while travelling on missionary duty, I stopped my horse to hand a youth who was walking on the path, the tract entitled "The Cross of Christ," the neat yellow cover set off the little book to so much advantage, that he could scarcely believe that it was intended as a gift; after examining it for a brief space with much attention, he asked me the question, "Pray sir, am I to keep it for always?" On being assured that the tract was freely given to him he expressed himself much gratified, and promised to pay attention to the subject. The tracts published by the society are calculated to have great influence on the minds of the reader, and as the people here have not been accustomed to attend much to reading, it is important that they should be furnished with interesting subjects, in order to convince them of the advantages of reading and education; and when this is effected, much good will result to the church—the prejudice of ignorance is the worst and the strongest barrier to our complete success. Tracts are wanted on all subjects, more especially on the doctrines of the Gospel, as they are taught in the church, and also on the views which the church entertains on the Christian ministry, and the historical evidence and arguments in favor of the use of a public liturgy. The writer knows that in many cases the prejudices which exist are exceedingly difficult to be overcome, without these pioneers to make the rough places plain. Tracts are necessary to do what the missionary cannot do in every instance, that is, find an answer to the objections that may be raised, and satisfy the minds of those who come to make inquiries—his engagements will not often admit of this. A tract then, on the subject on which information is required, is a most invaluable auxiliary; and so it has been found in a number of instances. The hope is cherished that all the individuals in our communion, who value the blessings of the Gospel, will come themselves to action and see what can be done to strengthen the hands of the managers of this society, so that they may be enabled to send these instruments of good to every part of our western country. Much is to be done, and there is no time for delay. The advocates of infidelity are engaged in diffusing the poison which is to corrupt the hearts and destroy the souls of men; and it becomes us as Christians, professing to believe the truths of the everlasting Gospel, to diffuse the knowledge of those truths to the most remote regions of our country, that man may be elevated in the scale of virtue, that vice may be banished from the earth, and infidelity be consigned to the dark shades of oblivion. The sentiments of the eloquent Isaiah, as recorded in his energetic determination, might form an appropriate motto for every member of this society—"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof a lamp that burneth."

NUNCIUS.

Ancient Relic.—A few days ago, a farmer at Craigherbs, near Mill of Boyndie, sent to a gentleman in Banff a small stone on which some engraving appeared; which, on being examined, was found to be the seal of the celebrated James Sharp, Archbishop of St. Andrews. The stone is a small oval piece of fine clayslate: and on taking off an impression in wax, the arms appeared most beautifully engraved, viz.—the cross of St. Andrew's, as described in Nisbit's Heraldry, with the paternal arms of Sharp on a small shield below.—Around this is the legend, *Jacobus Episcopus Sancti Andre!* The arms—three croslets—are perfectly distinct, and the shield is surmounted by the bishop's mitre. The whole is in good preservation; and, considering the nature of the material, it has been a piece of most beautiful workmanship. The stone was turned up with the plough, in a field in which several arrow heads of flint are frequently found, one of which is the most complete of the kind that we have ever seen. It has been sent, along with the seal, to be deposited in the Museum of the Banff Institution. It is well known that Bishop Sharpe was a native of Banff.—His father was Sheriff Clerk of the County, and the lands of Ordens, not far from the place where the seal was found, were at one time the bishop's property. Mr. Alex. Cummin, the farmer who found the seal, &c. is a most intelligent and observant man, and well informed in ancient and modern history, and possessed of poetical talents of no ordinary description.—*Stephen's Edin. Episcopal Magazine.*

I cannot too earnestly beseech you to lay the foundation deep and strong in your own hearts. But I will suppose this foundation already laid; that your hearts, renewed by divine grace, glow with love to God and charity to man; that you are rooted and grounded in a lively faith; and that your whole souls and hearts are given to your profession. Then your labors in the service of Christ are, and will be, blessed.—Easily will you obtain the victory over a world lying in wickedness; and nothing can deprive you of the present rewards of piety and virtue—peace of mind; the joy of doing and being good; the strong persuasion that you are working together with God; that you are protected by an omnipotent arm; assisted and directed by unerring wisdom; and that the fidelity of God is pledged to make all things work for your present and everlasting good.

Bishop Claggett.

THE CHURCHMAN.

SATURDAY, JANUARY 27, 1838.

NOTICE

Is hereby given, that Mr. R. P. Williams has been duly authorized to solicit subscriptions to "*The Churchman*," in the city of New York.

Sleep and Death.—The most ancient authors, philosophers as well as poets, have noticed the parallel between sleep and death; and the forms of speech in many languagas prove that the parallel has been equally striking to the common people. Galen says that they are brother and sister—Homer that they have both one mother, being born of Night. *Somnus mortis imago, sleep the image of death*, is an old saying; and Plato, not content with a mere similitude, declares that they are in a manner the same. The Scriptures, when they would mention the fact of death, say, "Such a one slept with his fathers;" and when they would proclaim the resurrection, say, "Awake, awake, sing, ye that dwell in the dust." Our sojourn here they describe not as life itself, but rather as the passage or journey to life. "While it is called to-day," we pass through the world; but of death it is said that "the night cometh, when no man can work;" and when we die, we are said to "rest from our labors."

Extending the parallel, it may be said that the chamber in which we sleep is our sepulchre, or rather the grave may be as welcome as our bed at night. In the language of the ancients, which we too have familiarly adopted, a churchyard is a *cemetery (koimeterion,)* that is, a dormitory or sleeping-place; and our Saxon forefathers piously called a burying place a *lying down* or resting-place. Commending ourselves to God, we lie down every night in peace. Need we fear to do the same at the close of life, knowing that he who liveth and was dead and is alive for evermore hath the keys of death and hell?

The raiment of the soul is the body, and as at night we put off our clothes, so at death we put off our body. We "put off this tabernacle," expecting to "rise again and be clothed up with our house from heaven." "O'er night we put off this weed of mortality; but the morning cometh, and we shall be covered again with our skin, and put on incorruption, our better clothes, to go and see God in the flesh: the same which we put off the night before, but with this difference, that this foul garment, which could not be kept unspotted of the world, shall in the mean time be washed clean in the blood of the Lamb."

In the case of natural rest, the body sleeps, while (as many think) the soul is most awake; so in death the body sleeps, but the soul is most alive. The body's night is the soul's day.

That the pious ancients, both among the heathen and the early Christians, used to term the days of death the *natalia* or birth-days of their friends is a fact familiar to all: but another point of the analogy has probably been less observed, *viz.* that as in natural sleep no noise awaketh more suddenly or more easily than a human voice, so by a human voice, that is, by the voice of the Son of man, we shall be awakened from the sleep of death; "for the hour cometh in which all they that are in the grave shall hear his voice and come forth," &c.

If then to die be but to fall asleep, we should put off this garment of the flesh with as good will as we do our clothes. Heaviness may endure for a night, but joy cometh in the morning, and be the night never so long, it will seem to us to have been but a moment.—But that we may sleep well in the night, let us forbear sleeping in the day. It is the sleep of the laboring man which is sweet: let us then refrain from the ways of idleness, and from 'the seat of the scornful,' and so 'work out our salvation,' during the day, that we may sleep peacefully at night. 'And because to the conciliation of rest and sleep it is required that there be a moderate repletion, (for Paulus Ægineta maketh this to be of the definition,) we are by no means to go to bed till first of all we have sat down to the Great Supper, till we have eaten of that bread and drank of that cup, which show forth the Lord's death, (but our life,) till he come: and are therefore not unfitly termed by the fathers of the Nicene Council *sumbola tes anastaseos*, the sacraments and emblems of the resurrection. This done, we may lay ourselves down in peace and take our rest: for the Lord will make us dwell in safety.'—*See a curious sermon by Dr. J. Gregory on the Resurrection*, A. D. 1630.

Dr. Hawks' Lecture before the Historical Society.—The lecture delivered by Rev. Dr. Hawks on Wednesday evening before the Historical Society of this city was a proud display of eloquence and research. After a few words explanatory of the present course of lectures, the lecturer proceeded with a triumphant vindication of antiquarian and historical studies. The vast yet almost unexplored field for such researches in our country was noticed. So far is it from being true that America is devoid of objects of antiquarian interest, it abounds in them, even more than the misnamed Old World. Around and about us on every side there are the memorials of two distinct races; besides which, our own early history is fast becoming antiquity, and an antiquity full of incidents of high-toned chivalry, untiring perseverance, and patriotic hardihood. First, there is that strange race whose monuments are the puzzle of the learned, and of whom tradition has failed to preserve even a shadowy remembrance. Yet nothing is more certain than that centuries before the red man a highly civilized race had studded our country with cities, temples, and fortresses; and from these their long-lost history is now only to be recovered. And then there is another race whose remnants are fast fading from the earth, and which, with all its vices, is the noblest specimen of unchristianized humanity that the world has ever seen. Can the American student then complain that his country does not afford materials for his labors? Should the American poet seek in foreign climes for images and incidents, when in our history there is so much of the romantic and in our scenery so much of the picturesque? We rejoice when men like Dr. Hawks both by precept and example seek to turn the attention of our countrymen to the mine that lies almost unknown at our very feet. In treating of his more immediate subject, the lecturer gave a rapid but luminous sketch of the early history of Virginia and of the characters of its founders, enlivened by graphic delineations of the various localities alluded to. The moral grandeur of the untaught benevolence of Pocahontas is of itself sufficient to relieve the Indian character from that load of unjust aspersion which ignorance and prejudice have heaped upon it. With all its vices, we err not in saying that to its perfection nothing but the renovating power of Christianity was wanting. It is true that the North American Indian is now a degraded being; but his virtues are his own—his vices, we blush to say it, are the boon of the white man. We never knew an instance where he proved a recreant to the best feelings of our nature. Pocahontas is not a solitary instance where virtues were displayed that would shame many who profess and call themselves Christians.

We earnestly hope that this lecture of Dr. Hawks will be repeated, and we little doubt that its publication would do much to relieve the society from the debt under which it is laboring.

R. T.

[The above, as well as a few other articles in the present number, was prepared for our last.]

Among the late measures of Parliamentary 'reform' is a proposal to suppress the ancient Diocese of Sodor and Mann, endeared to the hearts of Churchmen here, as well as elsewhere, as the scene of the labors of the venerable Bishop Wilson. This Diocese was founded so far back as the year of our Lord 430. The most earnest remonstrances have been made against the abolition of the See. An extract from that of the inhabitants of the Isle of Mann, as containing information of general interest, we shall insert in our next.

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* One cause of the great and lamentable decline which has taken place in the attention paid to moral science is, I am persuaded, this most ill-judged proceeding of the Scotch philosophers; when they assumed all the fundamentals which they wished, is it to be wondered at that the rest of the world should go a little further, and take for granted all they wished—that is every thing? And hence many persons think that men and women, and it may be children too, know as much about the mind as Dr. Reid and all his followers!

† It is a striking fact in the history of mankind that not one complains of a want of sense for thousands who deplore a want of memory. Yet the proportion is in truth reversed, as comparatively few indeed suffer from defective recollection for the multitudes who miscarry through deficiency of understanding.

‡ This word, when used in the form of an adjective, is by no means restricted to mental philosophy. In ordinary parlance it is applied to any argument which, from any cause, most commonly generality or refinement, a respondent finds himself unable to answer. When thus incommoded, whether the intractable remark refer to the mind or the moon, oh! he says, that is *metaphysical*—an observation so perfectly satisfactory, that to require any thing further were utterly unreasonable.

§ Moreover, if the truth be at all recondite, we cannot, in full confidence, repose upon it, and defy gainsayers, unless it be deduced by regular ratiocination from self-evident propositions.

‖ That the acknowledgment should be universal is indispensable to the view which, after much more learned men, Dr. S. has adopted.

¶ Theory, strictly speaking, it is not, but an averment of a mere fact, which for myself I cannot doubt.

A VOICE FROM THE SOUTHWEST.—We agree with our correspondent "Libonotos" that it is inexpedient longer to protract the controversy which his present number is designed to conclude. The point at issue is one, we fear, which will never be settled by argument;—the opinions which are formed on both sides depending partly on varieties of constitutional temperament, and partly on remote principles, the settlement of which would wholly shift the ground of controversy.

We should be sorry, however, to think that we are to part with our correspondent. The manner in which he has written has secured him many friends, who would be pleased to see on any subject the same ability and eloquence which have been manifested in the several Voices from the Southwest.

In a private communication to the editor the author of these eloquent appeals alludes to his personal feelings and experience in a manner which, as it is calculated to impart additional interest to his theme, may justify us in the insertion of a passage which was not intended for the public eye. "On the theme which is now abandoned," he remarks, "I have been compelled by circumstances to think much and feel strongly. I was one of a household which settled some years ago in a 'new country,' and in a society where Episcopacy was little better known than Thuggism. Within the last twelvemonth there has been a wonderful change: that which was sown in weakness and discouragement is now reaped with joy, and the mustard-seed has become a great herb, in which the fowls of the air find shelter. The sparrow hath now found her a house, and the swallow a nest for herself. But the toils and difficulties, the disappointments and privations of the long night that preceded that dawn have left an impression that will never be effaced. And this may account for any unusual or singular warmth of tone that may be observable in what has been written. One who, like your correspondent, has officiated for years as a lay reader—first for a solitary family, and then for a destitute people, communing at a tavern once in a twelvemonth—may well display a warmth on this subject surprising to those who have never experienced and cannot conceive such privations, and still, when the subject is viewed in its true light, speak only the words of truth and soberness."

The Spirit of Missions, Vol. III., No. 1, *for January*, 1838. New York: Swords, Stanford & Co.

This is a full and interesting number. In the domestic department all seems to be going on prosperously. Would that we could say the same with regard to the foreign missions! But it is far from it; and the time appears to have arrived when it must, once for all, be determined whether our Church will support a foreign missionary establishment, or will retire from the field, and leave it to others more willing to do the work of the LORD, to spread the Gospel to those who sit in darkness. Of the duty, we think there can be no doubt, since the whole Church, by its united voice in General Convention declared itself bound as a *missionary* Church. "The Finance Committee reported that, since June last, the expenditures had been $15,127, while the receipts had been only $7395, reducing the balance in hand to $9050. The estimated expense for 1838 being $26,000, the sum of 15,000 will be required to be raised by the 1st of July next. The receipts for several months gave no hope that this would be done by ordinary sources of income, but admonish the Church to increased efforts, not only to supply present need, but to furnish enlarged means to enable the Committee to extend the field of labor."—That some great exertions must be made, admits of no doubt. It has been publicly declared of late, on more than one occasion, that if the Church does not come forward as a body and put its shoulder to the wheel in good earnest, the missionaries must be recalled, and all the labor and all the money hitherto expended be for ever lost; and that too at a time when we are just beginning to reap the fruits of our exertions. Hitherto the foreign missions have been chiefly supported by a few of the richer city churches; those of the country are now called upon to do their part in this great and glorious work. GOD grant that all may cheerfully answer to the call! We have not unfrequently heard it suggested that much of the want of interest in, and backwardness in liberally supporting both the domestic and foreign departments is owing to the general ignorance on what has been done, and is doing. And this we are inclined to think is not without foundation.

This valuable and interesting periodical of our Church is, we are sorry to say, very badly supported. And we feel induced to ask whether a person can reconcile to his conscience his lukewarmness in spreading the borders of our Zion, and his want of information, while it may be had in so agreeable a shape, and at so small a charge as in this Spirit of Missions?—There are few indeed who have it not in their power to subscribe to it, none who are not vitally interested in the information it contains, and few who now subscribe who may not add at least one name more to its list, if they will but try.

It has been determined not to continue the press at Syra longer than this year, as such printing as is required can be done at a less cost, and with less prejudice by the native printers. Dr. Robertson's school is flourishing. Rev. Mr. and Mrs. Benton have arrived at La Canee, in Crete, and begun their operations under the most favorable auspices. The inhabitants were rejoiced to receive them; and should they be supported, there is no doubt that they will be made useful and blessed instruments in spreading the Gospel. The China mission remains in the same state as at the last report. Rev. H. Southgate is still continuing his travels, under the character of a Turk, and had arrived at Tebriz. And now for a word respecting the mechanical execution of this number. The title on the cover has been altered, and we think improved; but the whole of the pages are full of typographical errors, which we regret to see disfiguring them, and hope that for the future more care will be taken in correcting the proof sheets. In other respects it remains as it was.

T.

Speculum Gregis, or Parochial Minister's Assistant. Altered from an English publication by a Country Clergyman. New York: Prot. Episcopal Press; Swords, Stanford & Co.; Doolittle & Vermilye.—1838.

We can recommend this parochial companion to our brethren as a useful little publication. The Speculum Gregis contains a number of blank leaves, ruled with faint lines, upon which a clergyman may at once enter the number of families, names of inhabitants, occupation, when born, general health, baptized, confirmed, communicants, attend church, Sunday school, and catechetical classes, observations. A clergyman, in our opinion, may do much more good out of than in his pulpit, if he faithfully visit among his people; and a record of his visitations and parochial observations he will find of great service. We should therefore think that this Speculum may answer a good purpose and save much trouble. It is suited to the pocket, and may be easily disposed of on most occasions.

The last fifth of November, the anniversary of the deliverance of James I. from the Gunpowder Plot, produced a great and general excitement in the Church in England and Ireland. In conformity with ancient usage the service was enjoined anew on the late accession of the queen, and Lord John Russell was compelled officially to sign the distasteful order. The "liberal" party, regarding the service as obsolete and unsuited to the present state of public sentiment, refused to observe it; and therefore, the day being Sunday, read the usual Sunday service. The old Churchmen, however, as well as the low church party, read the service for the fifth of November and preached appropriate sermons.

The Bishop of Norwich, in the first visitation of his diocese, confirmed 3354 males and 6919 females.

The American Monthly Magazine for January, 1838.

A correspondent, in whose judgment we have confidence, commends this magazine, and especially the present number. "A life of Thomas Green Fessenden," he remarks, "by Hawthorne, the author of Twice Told Tales, is very ably written. We see also the pen of the author of the New Ethics of Eating, in the New York Review, which attracted so much attention lately, in a highly humorous sketch entitled the Ubiquitous Negro. We were particularly pleased with the article headed the Analyst, which is a character of the Ostentatious Man, where the nicest observation and reflection are set off by a brilliant play of point and wit. It is not often that an article including so much thought is found in the pages of a magazine. There is an absence of all twaddle and insipidity in the American Monthly, which does it much credit. The editor always gives us a pleasant piece of poetry, which is not the least attraction. Here are a few lines from a short poem called My Books.

"My pleasant old companions! Here you stand
A goodly company around my room.
Choice, racy spirits—spirits never dull;
Some gay, some grave, some pensive, some severe,
Various in mood, yet changeless in regard.

* * * * * * *

Can men who act
Life's shifting drama scan the mystic scenes
That rise around them, with an eye as clear
As they who, shrined in contemplation, sit
And watch the changes on the mighty stage?
Must all be self-interpreters? must each
Read for himself the characters that lie
Written on mountain, valley, forest, stream,
Or on the surface of the social world?
No, let us rather put our trust in you,
Ye thoughtful sages, priesthood of the mind!
And in your great revealings find the truth—
Truth caught by genius from sky, air, and sea,
Or learned by study on the face of earth,
Or in the workings of the human soul."

The American Monthly Magazine is published by George Dearborn & Co., 38 Gold-street.

STRIKING SPEECH.—At a public meeting which took place lately at Leeds, England, to take into consideration the proper steps for enlarging the church accommodation of the town, "The Rev. Dr. Hook, vicar, took the chair, amidst loud cheers. He shortly afterward rose, and said, 'That certain great alterations are necessary in the parish church, no one who looks at that church can for one half moment deny. * * * According to the present arrangement of the church, accommodation can only be obtained for 1500 persons in pews, and 400 or 500 others find standing room.—By the plan now proposed to this meeting, we shall have 1200 more kneelings; for I use the word kneelings in preference to sittings, that persons may remember that they come to church, not to sit and hear a sermon, but to kneel before their GOD in prayer, and of these 1200 fresh kneelings, 700 will be free, and appropriated for the use of the poor; for to them we are commanded in the first place to preach the Gospel.—(Hear, hear.) I trust we shall be animated with the feeling of Solomon, who loved the house of GOD, and the house he built was great; for, said he, 'Great is our GOD above all gods.' I trust we shall be animated with a desire that when the children of our people go forth to distant parts of the land—when they go to foreign countries—they may sometimes cast a lingering, longing thought to their native town, and speak of their holy, their beautiful house, where their fathers worshipped. I trust that we shall all be influenced by the spirit of Him, of that blessed Being, of whom, when he was incarnate and died for our sins, it was said, 'The zeal of thine house hath eaten me up;' and I trust it is under the influence of his Holy Spirit that I now say to you, in the words of the prophet, 'Go up the mountains, and fetch wood, and build the house of the LORD, and the LORD will have pleasure in it, and I will be glorified, saith the LORD.' The Rev. Doctor resumed his seat amidst loud and prolonged cheering."

BEAUTIES OF FANATICISM.

Apologies, to be sure, for the occasional glass of wine are offered in abundance, but they are as futile as abundant. Truth has too much divested itself of the dense vapors of alcohol, which for centuries had been accumulating about it, to allow the fact to be any longer hidden from our eyes, that wine, pure unadulterated wine, opened, and has kept open the tartarean fountains of inebriation, whence have issued the sighs, and tears, and groans, and blood of children, and fathers, and mothers, in an increasing torrent for ages past; and that from these same fountains arose the exhalations, forming a cloud dark and portentous, which has proved to be the strange, heart-rending, soul-withering winding-sheet of Asia, Africa, Europe, and America. And can he who helps to weave this winding-sheet of universal death be innocent? And is not this the murderous work of every wine manufacturer; of every wine merchant; of every wine bibber? And can any apologies be sufficient to justify such conduct at this advanced period of the temperance reform? While the fair-featured European, the tawny Asiatic, and aborigine of this western world, the sooty African, and the brown Malayan perish from the free use of wine as a beverage, the groans of crushed humanity compel the universe to exclaim, *no*, NO, NO!

* * * * * * *

Nor is the case altered if he drink cider or ale instead of wine. Say not, "It's only cider." A pint of your "only cider" contains more alcohol than a wine-glass of brandy. And would you not shrink with holy horror from drinking a glass of brandy? Be consistent then. With what mingled pity and abhorrence must the Almighty look on the man that quaffs his pint or quart of cider, and then in the attitude of prayer asks the Divine blessing on the cause of temperance. Let praying men investigate this matter.

Temperance Recorder for Jan. 1838.

PLENARY INDULGENCES.—The following announcement, which is stated in the Dublin Record to be a *verbatim* copy of a handbill which has been most industriously circulated about the streets of Dublin by the monks of Whitefriar-street, furnishes a practical comment on the present state of Romanism in Ireland.

"*Carmelite Church, Whitefriar-street.*

"On Wednesday, the 8th instant, there will be seen the holy body of St. *Valentinus*, martyr, for forty successive days, in the CARMELITE Church, Whitefriar-street, sent from Rome by his holiness, Pope Gregory XVI.

"HIS HOLINESS POPE GREGORY XVI.

"Has granted to all Christian faithful, of either sex, who, being truly penitent, and having confessed, and received the holy communion, shall visit the Church of the Carmelites, Whitefriar-street, (which has been appointed *by the archbishop of Dublin* for the exposition of the blessed body of St. Valentinus, martyr,) *a plenary indulgence*, commencing at first vespers, and continuing until sunset of said day, *and with the privilege of applying those indulgences, by way of suffrage, to the faithful departed*; and also an indulgence of forty days, if they shall, before his holy body, (placed in said church,) with contrite heart, devoutly recite daily, three times, a Pater, Ave, and Glory be to the Father, *in honor of St. Valentinus*, and according to the intention of his holiness.

⁂ "The miracles wrought by St. Valentinus were numerous."

FORSTER'S LIFE OF JEBB.—The author of the Life of Bishop Jebb has a new edition of the work nearly ready for the press. The two volumes are compressed into one, and contain a *selection* from the Bishop's letters.

At a meeting of the Missionary Board of the Education and Missionary Society of this Diocese, held on the 23d instant, Hamilton in Madison county was constituted a distinct station; the church at Sherburne, Chenango county, with which it was formerly connected as a station, having made arrangements for securing the entire services of a clergyman.

The following missionaries were at the same time appointed—their appointments to be dated from the times respectively of the commencement of their services at their stations:—

Chenango county, Norwich, the Rev. Liberty A. Barrows.

Herkimer county, Fairfield and Norway, the Rev. William Baker, Deacon.

Madison county, Perryville, the Rev. Marcus A. Perry.

St. Lawrence county, Canton, the Rev. William Tatham.

Tompkins county, Danby, and Candor, Tioga county, the Rev. Humphrey Hollis, Deacon.

HEBREW LANGUAGE.—We had the pleasure, on Wednesday evening, of attending the lecture of Professor Nordheimer introductory to his proposed course on Hebrew. Dr. Nordheimer, as a foreigner, labors under great embarrassment in the use of our language. His lecture, however, evinced a philosophic turn of mind, and, as far as the occasion allowed, an extensive research in comparative philology. What he promises in his course of lectures (see advertisement) is practicable, and we have no doubt of his ability to perform it. The Hebrew language (and we rejoice to say it) is becoming daily a more and more familiar branch of study; and we shall do our best, in our humble way, to promote it, by encouraging all the facilities that are offered for its intelligent and successful prosecution.

We have received also a circular from Mr. Seixas, offering his services for instruction in Hebrew on a new and original plan. We have little faith in new plans, and none at all in short-cuts and 'royal roads' to learning. We believe, however, it is no more than justice to say of Mr. Seixas, that he is a good practical Hebraist, and a well-qualified and successful teacher.

NEW CHART.—We have seen the plan of a new chart which it is proposed to publish. It is ingenious and embraces the most important events in history and biography, in connexion with their chronological dates and geographical positions; the whole so arranged as to be at once taken in by the eye. It is entitled, "A Historical, Biographical, Genealogical, Geographical, and Chronological Chart, on a new and interesting plan by Jerome B. Holgate."

SUNDAYS AFTER TRINITY.—The Bishop of Down and Connor in November last, with a view to prevent diversity of practice, addressed a circular to his clergy enjoining the use of the same services for the "vacant Sundays," or last Sundays after Trinity, as was recommended by the Bishop of this Diocese, viz. the collects, &c., of the fifth and sixth Sundays after Epiphany for the twenty-fifth and twenty-sixth Sundays after Trinity, and the collect, &c., of the twenty-fifth for the twenty-seventh. A correspondent of the Church of Scotland Magazine also urged the adoption of the same practice.

A Christmas offering of forty-five dollars was raised in Hungar parish, Va., and placed in the hands of the Rev. W. G. Jackson, to be transmitted "to that venerable man of GOD, Bishop Chase, as an affectionate token of pious sympathy in those noble toils and voluntary privations to which he is so unreservedly dedicated in the service of GOD." The sum was raised at the instance of a clergyman of the Church of England, who says, that "when at college in his native country he learned to revere and appreciate the Bishop as 'the zealous apostle of the West.'"

To this may be added, that the sum of *two hundred dollars* was recently bequeathed to Bishop Chase by Miss Juliet M. Gilmer of Virginia.

BIBLE QUESTIONS.—We have received a communication from the Rev. Dr. Jarvis, in which he expresses surprise and displeasure at the statement in our paper of the 13th instant respecting the Bible Questions of our Sunday School Union. We inserted that on the authority and at the instance of members of the Executive Committee of the Union, with whom it remains either to substantiate it or to acquiesce in Dr Jarvis' denial of its implied imputation.

The Reformed Marriage Law is assailed by the conservative journals in Great Britain with every variety of complaint and ridicule. The marriages performed under it are called "Broom-stick Marriages." Many provoking instances of its practical operation are mentioned. In one case, for instance, a marriage performed according to the directions of the district register, was pronounced by the registrar general to be null and void! and, by way of reparation, permission was given for a fresh marriage. The parties, however, it is added, had had enough of the new way, and therefore declined the permission, obtained a surrogate's licence, and were "lawfully married in the parish church."

HOMŒOPATHY.—It would seem from a statement in a foreign paper that this species of empiricism has proved in the quarter where it was first discovered and has been longest tried, to be not quite so harmless as it is sometimes considered. The statement is, that the commission of hospitals at Alost, Belgium, has forbidden all practice on its principles in the establishments under its jurisdiction.

A correspondent of the London Times, in a letter from Paris, dated Nov. 4, states that two foreign physicians, the one a German of the name of Koreff, the other a Pole named Wolouski, had rendered a bill to Lord Lincoln for four months' medical attendance on his lady during a visit to Paris to the amount of 16,000*l.* It seems that the rage for foreigners is not peculiar to New York.

It is in contemplation throughout Germany, to raise a monument to the memory of Luther at Worms upon the Rhine, the spot where he displayed the greatest devotion to the cause which he was preaching.

The Rev. Thomas J. Ruger, Deacon, has been chosen minister of Christ Church, Sherburne Chenango county.

TO CORRESPONDENTS.—A correspondent questions the propriety of our styling the Rev. Joseph Wolff a *deacon of New Jersey*. 'Mr. Wolff,' he says, 'was ordained a clergyman for *foreign parts*, under the twenty-second canon. If ordained for *foreign parts*, how can he be a deacon of New Jersey? And if not a deacon of New Jersey, how can he be subject to the Bishop of New Jersey? The seventeenth canon says, 'Every deacon shall be subject to the regulation of the bishop of the diocese for which he is ordained.' But Mr. Wolff was not ordained for the Diocese of New Jersey. Yet Mr. Wolff, although going where he pleases and when he pleases—a complete Christian cosmopolite—professes subjection to the Bishop of New Jersey. How will Mr. Wolff show his subjection to the Bishop of New Jersey when he is travelling in Africa or Asia? By making reports to him? But under what canon will that be done? Does any canon give a bishop the right of sending missionaries to foreign parts and requiring reports of them?' We must decline the insertion of this and the other article which "Anon" proposes: not but that we think it would be desirable to settle the question of propriety, but because we deem it inexpedient to discuss it in connexion with the name of Mr. Wolff.

The request of 'A Friend and Well-wisher,' in regard to the December number of the Protestant Episcopalian shall be complied with if the number is sent to us.

It is presumed that the purpose of 'D. G.' is answered by the insertion of a similar article on the Spirit of Missions in another column.

'C. S. A.' and 'A. D. G.' are received.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

Fourth Sunday after Epiphany, January 28, the Church of the Nativity.

Septuagesima Sunday, February 11, St. Mary's Church, *Brooklyn*.

Quinquagesima Sunday, February 25, St. Bartholomew's Church, *New York*.

Second Sunday in Lent, March 11, Calvary Church.

Fourth Sunday in Lent, March 25, St. Timothy's Church.

Sunday next before Easter, April 8, St. Philip's Church, P. M.

First Sunday after Easter, April 22, the Church of the Messiah.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn*.

CLERICAL CHANGE.—The Rev. John F. Fish, Deacon, having removed from this Diocese to that of Mississippi, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

OBITUARY.

Died,—At Monticello, on the 13th inst., Cornelia, wife of Randall S. Street, Esq., in the 55th year of her age. In her family, the deceased was "a burning and a shining light." She who so well discharged her duties to the Christian Church and to society, could not but be equally exemplary and amiable in the domestic circle. No more will she instruct by her tender and pious example; but in the improvement of the rich legacy of that example, all that is delicate and refined in feeling, and chaste in thought, word and deed, will be gained by those that inherit it. In her lingering illness she never murmured against the inscrutable dealings of Providence. With a gentleness, humility and resignation, taught in the rich example of her Master's life, she bore up under the pains of disease, and triumphed gloriously in the hour of death. None who witnessed the holy calmness and serenity of her death-bed, but felt that her name was legibly inscribed in the "Book of Life." "On earth there is no sure happiness;" has she then bereaved and repining relatives that will not make the sacrifice of a resigned acquiescence in this afflictive dispensation? For her "to die is gain."

Died, suddenly, at Auburn, on the 2d Dec. last, Margaret M., wife of Albert Crane, of Conquest, Cayuga county, aged 31 years, deeply lamented by a large circle of friends, leaving an afflicted husband and five children. Her remains were interred at Conquest on the 5th inst. Funeral rites by the Rev. Mr. Lucas, of the Episcopal church, Auburn.

Died, at East Haddam, on Sunday, the 14th inst., the Rev. Stephen Beach, Rector of St. Stephen's Church, aged 50.

CALENDAR.

JANUARY.

28 Fourth Sunday after Epiphany.

FEBRUARY.

2. The Purification of the Blessed Virgin.
4. Fifth Sunday after Epiphany.
11. Septuagesima Sunday.
18. Sexagesima Sunday.

NOTICES.

FAIR FOR THE BENEFIT OF ST. PETER'S AFRICAN CHURCH, BROOKLYN.

The fair for St. Peter's African Church, Brooklyn, postponed from the 15th, will take place on Monday, the 29th, in Hall's Exchange, No. 146 Fulton-street. Doors will be opened at 12 o'clock, and closed at 10 in the evening of each day, for three or four days.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge,—

Remitted by Rev Pierre P Irving, rector, contribution from Trinity ch, Geneva, $56 25; and from Sunday school of do, for Africa, 18 75—75 00. Received a thank offering from * * * N Y, 1 00. Received from N G Ogden, Esq, acting treasurer of the Young Men's Auxiliary Education and Missionary Society, on account of their appropriation for Africa, 100 00. Remitted by M T C Wing, agent at Gambier, Ohio, from H T Woodward, 2 00; H T Woodward, jun, 50 cents; from St Paul's Sunday school, Chilicothe, Christmas offering, for Greek mission, 9 00; from a friend to missions at Gambier, for China, 10 00; from Harcourt parish, do, a new-year's gift, 2 50—24 00. Received the following by the hands of James Swords, Esq, from Rev M P Parks, rector of Christ ch, Norfolk, Va, one half of $191, contributed by his congregation, for general purposes, 95 50; and a new-year's gift from Frances Hill Skinner, a little girl, for Mrs Hill's school, Athens, 1 00—96 50. From Rev. Abraham B Hart, quarterly contributions of St. Andrew's ch, Harlem, 10 00. Collection in Christ ch, New Brunswick, per Rev John Croes, rector, of which for foreign missions, 11 63. Donation of Rev M A Curtis, of Raleigh, N C, one half of $6, for foreign missions, 3 00; from a little girl, for Greece, 50 cents—3 50.—Total receipts, $321 63.

CHARLES J. ALDIS, Acting Treasurer,
January 23, 1838. Bank of America.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 17th of January, has received the following contributions, viz.

By the hands of W H Hubbard, Esq, receiving agent at Richmond, Va, received through Rev. Z. Mead, from Mrs Catharine Coles, Pittsylvania, 5 00; and from Miss Ann Miller, 1 00, both for domestic missions—6 00. By the same hands, received from the treasurer of the Female Society of Edgewood, Lancaster county, Va, to aid the Episcopal Church Missionary Society in the spread of the Gospel of CHRIST, one half of $30—15 00. By the hands of Bp. Kemper, through James A Hoyt, Esq, received from the Rev H J Leacock, for missions in Missouri, 10 00. By the same hands, through the same person, received from Dr McComb, of Fort Leavenworth, Indiana territory, for the same object, 10 00. By the hands of Swords, Stanford & Co, the contents of a missionary box at Wilmington, N C, for domestic missions, 6 00. By the same hands, a donation from the Rev M A Curtis, of Raleigh, N C, for domestic missions, 3 00. By the same hands, from a little girl of North Carolina, for Green Bay, 50 cents. By the hands of the Rev John Croes, rector, a collection in Christ ch, New Brunswick, N J, on Sunday, 21st Jan, 1838, 32 00, (less for exchange and unknown bills, 2 75,) of which there are for domestic purposes, 17 62, and for foreign missions, 11 63, net 29 25—17 62. From the Rev M T C Wing, receiving agent in Gambier, Ohio, a Christmas offering from St. Paul's ch, Chilicothe, for domestic missions, 10 00. From "Savona," through the editor of the Churchman, as the beginning of a sum proposed by him to be raised by the clergy, 10 00. By the hands of the Rev Andrew Matthews, missionary at Tuscaloosa, Ala, the amount of a collection at that place for domestic missions, 32 50. From Miss C Wilson, of St Paul's ch, Allen's Hill, N Y, per the Rev G H Norton, for general purposes, through the Protestant Episcopal Press, 2 00.—Total receipts, 122 62.

JAMES SWORDS, Treasurer.
January 24, 1838.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donations towards the erection of a suitable building for a place of public worship, viz.

Henry I Seaman, $5 00; one interested in the school, 1 00.

R. SPENCER, Treas. of Build. Com.

The building is now finished, but *only half paid for*. Will not they who are able give us some assistance? "He that hath pity upon the poor lendeth unto the LORD."

Donations may be left at the Protestant Episcopal Press, 28 Ann-street; Messrs. Swords, Stanford & Co., 152 Broadway; or with any of the following persons, members of the Building Committee: John Smith, Thirtieth-street, between Seventh and Eighth Avenues; J. A. Spencer, Theological Seminary, Twentieth-st.; Alonzo R. Cushman, 188 Pearl-street, or Ninth Avenue.

CITY MISSION.

The subscriber, as missionary at large, with pleasure and gratitude acknowledges the receipt of five dollars from S S, for the benefit of the sick poor.

ALEXANDER FRASER, 341 Pearl-street.
January 23, 1838.

Any donations of money or clothing for the use of the poor may be left with the agent of the Protestant Episcopal Press, 28 Ann-street, or at the residence of the missionary, 341 Pearl-street.

A. F.

The Treasurer of the New York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums since the 1st of January.

From Henry Cary, annual subscriptirn, $50 00. Collection in the mission church of the Holy Evangelists, 49 00. From Joseph Petit, annual subscription, 25 00. John P Petit, life member, 15 00. Robert Dyson, annual subscription, 50 00. James P. Van Horne, life member, 20 00. Mrs James P Van Horne, life member, 20 00. Christ Church Association for the Promotion of Christianity, by Wm H Vermilye, treasurer, 5 02.—Total receipts, $234 02.

LEWIS PHILLIPS, *Treasurer*,
54 Wall-street.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the following receipts for the benefit of the poor.

From Dr Knox, per Swords, Stanford & Co, 5 00; from Wm Bard, Esq, 10 00, by do; from S S, by do, 5 00.

E. B. KELLOGG, 401 Hudson-street.
January 23, 1838.

N. B. Donations for the First Mission Station will be cheerfully received at the Episcopal Press, 28 Ann-street, and at Swords, Stanford & Co, 152 Broadway.

MISSION CHURCH OF THE EPIPHANY.

The subscriber very thankfully acknowledges the receipt of the following donations for the poor.

By Swords, Stanford & Co, from Mrs S. Remsen, $10 00. From Dr J Smith Rogers, 5 00. From S S, "for the sick poor," 5 00.—From W B, 10 00. From J M, 5 00. From T A S, a stove.

LOT JONES, 192 Allen-street.
January 23, 1838.

P. S. Donations left at the residence of the subscriber, or to his address, at Swords, Stanford & Co, 152 Broadway, or with the agent of the Protestant Episcopal Press, 28 Ann-street, will be thankfully received.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums.

From the Sunday scholars of St Luke's ch, $9 50. And by the hands of the agent, from a lady of St Paul's ch, 10 00; Miss M D A, 5 00; Miss E A, 5 00; the Hon Judge Jones, annual, 2 50; Mrs Hobart and Dr Hobart, annual, 4 00—26 50. Total receipts, $36 00.

THOMAS BROWNING,
77 Maiden lane.

Donations and contributions thankfully received by the treasurer, Thomas Browning, 77 Maiden-lane; or by Thomas C Butler, agent, at the Depository, No. 28 Ann-street, up stairs.

The New York Bible and Prayer-book Society offer for sale, stereotype plates of the old version of Psalms, 8vo. and 18mo. Also, half worn, a set of stereotype plates of the Book of Common-Prayer, 18mo. And for sale, or hire, the stereotype plates of the elegant Megarey edition octavo Prayer-book.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums.

By the hands of the agent, from Dr J R Rhinelander, $5 00; Mrs C Stewart and Mrs W T Hunter, 2 00; Mrs J A Ferrers, 2 00; Mrs H Haight, annual, 1 00; cash, Mrs E, 2 00, Dr D, 5 00, Mrs C, 2 00—9 00; Mr Thomas H Swift, annual, 2 50—21 50. By the hands of R Gracie, Esq, from two ladies and one gentleman of St Thomas' ch, 9 00; a friend to the society, 2 00—11 00. By the hands of the Rev A B Hart, rector, from quarterly contributions of St Andrew's ch, Harlem, 4 50.—By the hands of Wm Hinton, Esq, treasurer, from the Young Men's Auxiliary Protestant Episcopal Tract Society, 20 00.—57 00.

By the hands of the agent, January 23d, from George Bondery, Esq, 5 00; cash, T W C, 2 00; the Hon. Judge Jones, annual, 2 50; Mrs Hobart and Dr Hobart, annual, 2 00—9 50.—66 50.

THOMAS BROWNING, Treasurer,
77 Maiden lane.

The agent acknowledges the receipt, from the Rev P A Proal, Utica, for two sets of tracts bound, and a donation, 7 00.—Total receipts, $73 50.

Donations and contributions thankfully received by the treasurer; or at the Depository 28 Ann-street, up stairs, by Thomas C Butler agent; where tracts in pamphlet form, and bound in sets, may be obtained by subscribers and auxiliaries, and for gratuitous distribution.

The Rev. C. A. Foster gratefully acknowledges the donation of one hundred Prayer-books from Robert L Patterson, Esq, of New York, for distribution in the Diocese of Tennessee.—This acknowledgment would have been made earlier were it not for the miscarriage of letters to Mr F announcing the gift. Mr F begs to acknowledge, also, fifty Bibles and one hundred and fifty Prayer-books, for the same purpose, from the New York Bible and Common Prayer-book Society; and twenty thousand pages of tracts, from the Protestant Episcopal Tract Society.

New York, January 20, 1838.

The receipt of a complete set of communion plate for Christ Church, Tarrytown, is gratefully acknowledged. This act of Christian benevolence to a poor and destitute parish is understood to be the offering of a number of Episcopalians in the city of New York. May they each receive in their own hearts a double portion of the blessings which GOD vouchsafes to bestow on the right use of his holy vessels.

N. B. HOLMES, Treasurer.
Christ Church, Tarrytown, Dec. 25, 1837.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending Jan. 25, from the following persons, viz.

Lot E Brewster, with remittance—H Willard—Rev H Crosdale—Postmaster, Lansingburgh—Postmaster, Petersburgh—Postmaster, Salisbury—C Stimpson, 2—J Whetham—S C Kerr—Albert Crane—Rev D Burhans—Postmaster, Demopolis—Hon E G Pasteur—Smith & Crowell, with remittance—J P McGuire—Thomas Latimer.

Received by the Gen. Prot. Episc. S. S. Union.

Rev H Hatch, with remittance—Messrs Barber, with remittance—Rev E Y Buchanan—Rev J V Van Ingen—Robert Graffin—Rev G H Norton, with remittance—Rev P P Irving, with remittance—Postmaster, Boston, Mass—Postmaster, Gambier, with remittance—Rev N E Cornwell—Rev William C Cooley, with remittance.

A CARD.

We the undersigned, composing the vestry of the German Episcopal Church in Sixth street, hereby return our unfeigned thanks and prayers for increased blessing on those Christian friends who have contributed to our objects, for their gifts handed to Peter Brennesholz, one of the churchwardens. But the kindness extended us nevertheless will not allow us to retain our new church, and we will be obliged to dispose of the same to others, for want of means. We have called upon several hundred churches to assist us, but are sorry to say we have not received a single cent from any of them, and are now abandoned. We do not, however, condemn those who have refused us their assistance, but pray heaven to bless those who have refused us their support.

The churchwardens and vestry of the German Episcopal Church in Sixth-st., New York.

Churchwardens—Peter Brennesholz, Jacob Lorillard.

Vestry—Heinrich Korrell, John Baker, Heinrich Noltee, John Peters, G. Dalli, J. Fockke.

New York, 17th January, A.D. 1838.

☞ WANTED, a competent TEACHER for an academy in a healthy village on Long Island. Application, stating terms, and addressed box 1102 Postoffice will be promptly attended to.

Jan 24—1t.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,
Two doors below Nassau street,

Under the superintendence of

JOHN W. MITCHELL, *Ch'n.*,
CHARLES J. ALDIS,
W. R. WADSWORTH,
JOHN E. EARLE,
WM. M. BENJAMIN,
DAVID GARDINER,
THERON WILBER,
WM. H. VERMILYE,
Committee of Publications and Sales.

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent No. 28 Ann street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, std. covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do. from No. 1 to 4—First Truths—Catechism No. 1, Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction Duty to GOD—Collects from the Prayer Book—Epistles and Gospels from the same—Bible Companion, 2 vols., Catechism on the Collects, half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do. part 2 Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18*mo.* works, making 56 volumes, numbered consecutively, *at 20 cents per volume, or* $11 20 *per set.* Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo. works published by the Union, making 5 volumes, at one dollar per set. As well as a large assortment of approved works, selected expressly for Sunday-school reading; and a full supply of stationery for clergymen, students, and Sunday-schools.

SPECULUM GREGIS,

OR PAROCHIAL MINISTER'S ASSISTANT,

Altered from an English publication.—By a country Clergyman.—Just published and for sale by the Protestant Episcopal Press, 28 Ann st., New York. This work will be found very useful to the clergy in making up their Register and Annual Report at the Convention.

January 17, 1838.

DIALOGUES AT WOODVALE.

Published this day by the General Protestant Episcopal Sunday School Union, 28 Ann-street, *Dialogues at Woodvale about Missions.* The work is well adapted to the minds of children, and will be found a very valuable addition to the Protestant Episcopal Sunday School Library.

December 28, 1837.

EPISCOPAL TRACTS.

The public are informed that the Press have now on hand a complete assortment of Tracts, which they will furnish in large or small quantities, on the most liberal terms.

All orders for tracts should be addressed to the office of the Protestant Episcopal Press, 28 Ann-street.

December 28, 1837

MAKE VENTURES FOR CHRIST'S SAKE.

AN OXFORD TRACT.

Price 6¼ *cents. Three for* 12½ *cents.*

For sale at the Protestant Episcopal Press, 28 Ann-street; by Swords, Stanford & Co., 152 Broadway; and by Doolittle & Vermilye, 262 Greenwich-street.

CHRISTOLOGY

Of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin: translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale here. s30tf

TYNDALE.

The New Testament of our LORD and Saviour JESUS CHRIST; by Wm. Tyndale, the martyr. The original edition, 1526, being the first vernacular translation from the Greek; with a Memoir of his Life and Writings, by J. P. Dabney. American edition, just published, and for sale at the New York Protestant Episcopal Press, 28 Ann street. s23tf

INSTRUCTIONS ON THE PIANO FORTE.

A young lady who can give the most unexceptionable references as to character and professional abilities, would receive a few young ladies in her present class of pupils on the Piano Forte. For further particulars inquire of Louis Sherman, Agent, 28 Ann street, New York. s30tf

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c. &c.

The first volume, royal 8vo, just published and for sale, at the New York Protestant Episcopal Press, 28 Ann street.

SPLENDID ENGLISH BIBLES

Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street.

POETRY.

For the Churchman.

COLLECT FOR THE FIRST SUNDAY AFTER EPIPHANY.

Receive, O LORD, we humbly pray,
And through thy mercy freely grant
The prayers thy suppliant people lay
Before thy throne for what they want.
Grant that they both perceive and know
The things commanded in thy word,
And give them grace and power to do
The same through JESUS CHRIST our LORD.

II.

Almighty Ruler of the skies,
In mercy let our prayers arise,
Preserve us free from cares and strife,
And give us peace through all our life.

III.

ALMIGHTY GOD, in mercy view
The frailty we so oft betray,
Let thy right hand conduct us through
The dangers which surround our way,
And in necessity afford
Defence and help, through CHRIST our LORD.

IV.

O GOD, who knowest how we lie,
Where oft the tempter's wiles incite,
And that through our infirmity
We cannot always stand upright,
Vouchsafe us thy protecting power,
To guide us steadfast on our way,
Preserve us in temptation's hour;
And keep us safe through CHRIST, we pray.

A. D. G.

For the Churchman.

EXTEMPORE VERSES.

O LORD, in mercy to my suffering soul
Soothe with the balm of patience every grief;
Bid sorrow yield to reason's calm control,
And each wing'd moment waft some kind relief.
Has faith's pure volume, by thy Saviour given
To thee, poor sinner, reptile of a day,
Taught thee to murmur at the will of Heaven,
Or yield thy soul to desperation's sway?
Though dark the *page of unaccomplish'd fate*,
Submit, and bless thy GOD! *all else is vain!*
Know this, the present, past, and future state
Are links that form one great eternal chain.
My faith, my trembling hope, henceforth resign'd
Shall rest on *thee* alone, *thou Guardian of mankind!*

LORD, what are all, all sufferings here
If thou shalt deem me meet,
With yon enraptur'd host t' appear,
And worship at thy feet.
Hope tells to me no flattering lies,
He whispers this alone,—
There is salvation in the skies,
And JESUS on the throne.

MEM.

For the Churchman.

COLLECT FOR THE FOURTH SUNDAY AFTER EPIPHANY.

O GOD, who knowest us to be set
Midst many dangers sore and great,
And that our nature is so frail,
We cannot of ourselves prevail
'Gainst sin, nor always upright stand,
Save when directed by thy hand;
Grant unto us, we humbly pray,
Such strength, protection, day by day,
As may support us in the hour
When dangers and temptations lower;
And lead us through them, by the aid
Of CHRIST our LORD, whose name we plead.

MEM.

MISCELLANEOUS.

INSTANCES OF DILIGENCE IN READING THE SCRIPTURES.

"Read and revere the sacred page; a page
Which not the whole creation could produce;
Which not the conflagration shall destroy."

Young.

Josephus testifies of his countrymen, that if asked concerning the laws of Moses, they could answer as readily as to their own names. The Bereans are commended for *searching* the Scriptures. Timothy knew the Scriptures from a child. Aquila and Priscilla were so well acquainted with them, that they were able to instruct the eloquent Apollo, and "expounded unto him the way of GOD more perfectly."

Erasmus, speaking of Jerome, says, "Who ever learned by heart the *whole* Scripture, or imbibed, or meditated upon it as he did?" Tertullian after his conversion was engaged night and day in reading the Scriptures, and got much of them by heart.

The Emperor Theodosius wrote out the whole New Testament with his own hand, and read some part of it every day. Theodosius II. dedicated a great part of the night to the study of the Scriptures. George, prince of Transylvania, read over the Bible twenty-seven times.—Alphonsus, king of Arragon, read the Scriptures over, together with a large commentary, fourteen times.

The venerable Bede is said to have been a great reader of the Bible, and that with such affection, he often wept over it.

Bonaventure wrote out the Scriptures twice, and learned most of them by heart. Zuinglius wrote out St. Paul's epistles, and committed them to memory.

Cromwell, Earl of Essex, in his journey to and from Rome, learned all the New Testament by heart. Bishop Ridley thus attests his own practice, and the happy fruit of it: "The walls and trees of my orchard, could they speak, would bear witness, that there I learned by heart almost all the epistles; of which study, although in time a greater part was lost, yet the sweet savor thereof I trust I shall carry with me to heaven."

Dr. Gouge used to read fifteen chapters of the Scriptures every day: five in the morning, five after dinner, and five before he went to bed. Mr. Jeremiah Whitaker usually read all the epistles in the Greek Testament twice every fortnight.

Joshua Barnes is said to have read a small pocket Bible, which he usually carried about with him, a hundred and twenty times over.—Mr. Roger Cotton read the whole Bible through twelve times in a year. The celebrated Witsius was able to recite almost any passage of Scripture in its proper language, together with its context; and the criticisms of the best commentators.

The learned Father Paul read over the Greek Testament with so much exactness, that having accustomed himself to mark every word, after he had fully weighed the import of it; he, by going often over it, and observing what he had passed by in a former reading, grew up to such ripeness, that every word in the New Testament was marked.

Sir Henry Wotton, after his customary public devotions, used to retire to his study, and there spend some hours in reading the Bible. The excellent Sir John Hartop, in like manner, amid his other vocations, made the book of GOD so much his study, that it lay before him night and day. James Bonnel, Esq., made the holy Scriptures his constant and daily study; he read them, he meditated upon them, he prayed over them. M. De Renty, a French nobleman, used to read daily three chapters of the Bible, with his head uncovered, and on his bended knees.

Lady Frances Hobart read the Psalms over twelve times every year; the New Testament thrice, and the other parts of the Old Testament once. Susannah, countess of Suffolk, for the last seven years of her life, read the whole Bible over twice annually.

The celebrated John Locke, for fourteen or fifteen years, applied himself closely to the study of the holy Scriptures, and employed the last period of his life scarcely in any thing else.—He was never weary of admiring the grand views of that sacred book, and the just relation of all its parts. He every day made discoveries in it, which gave him fresh cause of admiration. And so earnest was he for the comfort of his friends, and the diffusion of sacred knowledge amongst them, that even the day before he died, he particularly exhorted all about him to read the holy Scriptures. His well-known recommendation to a person who asked him which was the shortest and surest way for a young gentleman to attain to the true knowledge of the Christian religion, in the full and just extent of it, he replied:—"Let him study the holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It hath GOD for its author—*salvation* for its end—and *truth*, without any mixture of error, for its matter!"

The Rev. William Romaine studied nothing but the Bible for the last thirty or forty years of his life. A poor prisoner being confined in a dark dungeon, was never indulged with a light, except for a short time, when his food was brought him; he used to take his Bible and read a chapter, saying, he could find his mouth in the dark, when he could not read. Henry Willis, farmer, aged 81, devoted almost every hour that could be spared from his labor, during the course of so long a life to the devout and serious perusal of the holy Scriptures. He had read, with the most minute attention, all the books of the Old and New Testaments, eight times over; and had proceeded as far as the book of Job in his ninth reading, when his meditations were terminated by death.

It has been the regret of several eminent men at the close of life, that they have not studied the Scriptures with greater assiduity. Salmasius, who was one of the most consummate scholars of his time, saw cause to exclaim bitterly against himself. "Oh," said he, "I have lost a world of time!—time, the most precious thing in the world! Had I but one year more, it should be spent in perusing David's Psalms, and Paul's epistles! Oh, Sirs," said he to those about him, "*mind the world less and* GOD *more.*"

From the London Evening Mail.

THE BURIAL OF THE DEAD.

The melancholy ceremonial of Saturday night, which closed the jaws of the tomb upon the ashes of our late sovereign, will be found described elsewhere in all its details, and will engage the attention of minds not qualified for meditation upon the intrinsic spirit of the scene itself, much less upon the nature of the awful event which gave rise to it.

Funeral solemnities may be traced to the earliest ages of mankind, and have been exhibited according to their different modes by barbarous and by civilized nations—by the ancient heathen, the modern savage, the Hindoo, the Mohammedan, the Jew, and Christian.—How far unimpassioned reason would suggest or justify such observances on the mere abandonment of the earthly body by its occupying and moving spirit is a question which need not now be resolved. The ostentatious burying or burning of mortal remains of men has grown out of the difficulty of altogether disconnecting in our notions, the form, though inanimate, from the living essence, or of reconciling with our habitual attachment to the concrete being, an entire disregard to that portion of it which alone the analyzing hand of death has left us.

In our treatment of individuals of the highest rank, sovereigns or other great functionaries, who when alive are the visible representatives of national institutions, it is useful to interest as much as possible the imaginations of the multitude on the side of that public order and authority which such classes of functionaries have been appointed, and have so essentially contributed to uphold. Hence come the reverential forms with which kings are surrounded during their lifetime, constituting a sort of halo, through which the mere human aspect, the personal necessities, infirmities, habits, and attributes of the monarch are, in comparison with those of the bulk of his subjects, seen as through a gauze curtain, but dimly and imperfectly.

We are not sure, however, that a train of associations might uot be encouraged through a skilful employment of those means which the decease of a sovereign places at the disposal of his survivors more profoundly touching, and serviceable to mankind, than any which the most gorgeous pomp or artificial pageantry is in its nature capable of exciting. It seems to us, that whatever tends to the abatement of mortal pride, or produces a sense of natural equality of all human creatures, of the nothingness of material grandeur, of the perishable tenure of created power, of those humbling inflictions which are common to king and people, reducing all that is earthly to its own vile elements, and uplifting the hopes of rich and poor to a state of existence more exalted, independent, and enduring, would be the character most desirable to affix to the deposite of any mortal, especially any royal fragments in the grave. Our feeling is, therefore, that an extreme simplicity, a simplicity approaching to that of the average of funerals in cases of ordinary death, ought to characterize the obsequies of a Christian monarch; as little as possible ought to be done to separate in its outward appendages that which intrinsically is the same—the death of one human being from another. Let it be in all cases just what decency requires—not a pageant to be gazed upon by the lovers of stage spectacle, but really and nakedly the burial of the dead. The awfulness of the event, the previous condition of the illustrious party, the departure of the manly spirit, the closed windows of a million of free families, whose own unbought regret for their deceased friend and protector inclined them to make that honorable sacrifice, viz. a suspension of the means by which they lived—the concern, moreover, universal among all ranks of those who were subjects of William IV., and who never, we believe, were before affected by a sympathy so marked and general upon any one occasion since the death of the Princess Charlotte, twenty years ago, the grateful and unquestionable testimony borne by the calm judgment of an enlightened nation to the solid virtues and endearing qualities of a king who redressed their grievances, consulted their wishes, mixed in their enjoyments, loved their welfare, was alive to their glory, and gained, because he valued, their affections; these were things which did, in truth, enhance, as well as constitute, the mournful splendor and deep solemnity of King William's funeral rites, not the long train of public officers, the military bands, the crowns and cushions, the heraldic blazonings, the squadrons and battalions, the well-taught choir, the tolling bells, and booming guns, which spread over a circuit of some fifty miles the noisy notice of a king's interment.

To be truly great is to be truly good, and to be truly good is to be truly happy.

From the Connecticut Observer.

THE JOY OF DOING GOOD.

By the grace of GOD I will constantly endeavor in uprightness to live for the good of others, and not for myself alone; serving them in their need, counselling them in their difficulties, supporting them and assisting them when I can. Such is the resolution with which I will commence this day, that in the evening I may be able to revert in memory to deeds of love and sympathy, and enjoy the consciousness that I have existed not merely for my own benefit, but also for that of my fellow-creatures, and that I have earnestly and disinterestedly promoted their welfare. There is no joy like that of the heart, arising from a consciousness of doing good. O how often have I experienced the truth of this maxim, when, with ardent commiseration I hastened to the aid of the necessitous, and conveyed comfort and hope into the bosom of the miserable! How well was it with me, when I had dried up the tears and stilled the sighs, or charitably pointed out the right way to the wanderer, or raised the fallen by my exhortations and entreaties. Then I felt that there are no purer delights than those of beneficence and mercy. And how imperatively does the name which I bear, the sacred name of Christian, enjoin me to cherish such sentiments! CHRIST went about doing good, and I ought to imitate my great exemplar in this one thing at least. May no day, then, pass over me in which I shall not have performed some work of mercy with a faithful mind and sincere zeal. But how often have I already formed this purpose, and how often been untrue to it, because the ingratitude of my brethren wounded me, and cooled the warmth of tenderness within me! But oh how dissimilar am I herein to my Redeemer, who, in the midst of prejudiced and thankless men, continued assiduously and indefatigably to teach, to admonish, to encourage, to warn, and to do good! Does, then, the ingratitude of a few invest me with a privilege of withdrawing my love from all?—Ought I not, like my Saviour, and for his sake, to endure every thing with gladness? Besides, ingratitude is not always the result of benevolent actions and philanthropic exertions. And if with an uniformly friendly spirit I direct those whom error has overtaken how to retrace their steps; if without pride and arrogance I advise and instruct others: if with real sympathy I aid the needy in their distresses, and adapt myself with skill and foresight to time and circumstances; a tear of joy will often thank me, many a comforted and amended heart will bless me, and prosperous success will frequently recompense my exertions. But forbearance and consideration toward the failings of my brethren must herein be the principles from which I never deviate. For me who am myself so weak, it is a duty to bear with the frailties of others; and it would be indefensible in me, were I to humble and distress the feeble by presumptuous contempt. Are they not greatly deserving of my pity and compassion? Ought I not to account those unfortunate who stand in need of support and assistance? And is it not in this very indulgence and moderation toward the frail, the erring, and the blinded, that the force of Christian charity ought to display itself? Therefore will I aid my brethren, and become neither weary, captious, negligent, cool, nor inactive, even though my kindness will not be acknowledged, nor my love returned with thankfulness. And then thou, O long-suffering Father in heaven, will smile upon me with delight and approbation.

STURM.

From the Barbadian.

EXTRAORDINARY MATRIMONIAL ADVENTURE.

A man of the name of Campbell, from the head of Rannoch, Scotland, and for some time past shepherd to a farmer near Tummel Bridge, had engaged lately in the same employment with one of the principal graziers in his native district, and was, according to agreement, to enter on his service with him at the ensuing term. He was to have his house and charge ten or twelve miles from his master's house, at the remotest corner of the pasturage, in as solitary and sequestered a spot perhaps as any in the whole Grampian range—the beautiful and highly romantic Loch Erroch close on the west, and extending six or seven miles both north and south. For a great part of the season no living person is to be met with, nor any thing heard excepting the sound of the distant mountain torrent, the rear of the deer, or the clang of the towering eagle. On this consideration perhaps, as well as that of being secluded from all human society in this deep solitude, the favorite haunts of fairies, ghosts, and apparitions, "if ancestry can be in aught believed," made this son of the mountains think of looking about him for a bosom companion. He therefore paid his addresses to a young woman serving with the same master as himself; and, after a brief courtship, obtained a solemn promise of marriage. But the friends of the fair one, so soon as apprized of the matter, expressed their entire disapprobation of the match, and in a short time brought her home to her relatives at some miles distance, where she was watched narrowly, in order to prevent any communication with her lover, or opportunity of seeing him. But he, convinced, it should seem, of her faithfulness, resolved upon an attempt at seeing her; and if possible carrying her off.—Accordingly, before many days had passed, he, with a single companion, at "witching time of night," reached the place of her abode; and having by some means conveyed to her a hint of his arrival, soon found himself possessed of the object of his heart's desire; wrapping her in his Highland plaid, the loving couple travelled for fifteen or sixteen miles, when they were in the midst of his friends, near the head of Loch Rannoch. The swain now congratulated himself upon the success of his attempt, thought every thing quite secure, and that no obstacle stood in the way that could blast his near prospect of happiness. Some delay, however, to the consummation of his felicity was unavoidable, for the parish church was distant at least sixteen miles, and the bans were still to be published there. The young woman's friends being aware of the fact, and resolved upon another attempt, collected a powerful party and set off for Rannoch. When near the village of Kilchonan, the retreat of the fugitives, it was thought prudent to practise a stratagem. A dense wood of birch being quite close to the place favored their purpose. All, therefore, lay concealed in the wood, excepting an uncle of the woman, who, feigning a friendly visit, went forward to see her. After conversing awhile the time drew nigh when he must set out for home: and the lovers, according to custom among friends, unsuspectingly accompanied him to the road. They did not, however, travel three quarters of a mile when, all of a sudden, they were surrounded by those in ambuscade, who, quite unceremoniously seized the young woman, telling her to make up her mind and go home with them. Her lover found remonstrance unavailing, and that resistance would be madness. Like a true Highlander, when roused and determined to face the greatest danger or emergency, he quickly pressed down his blue bonnet over his ears, and posted back to the village, calculating upon receiving sufficient aid from his friends and companions to rescue the fair captive; and the sequel showed how well he knew them; for as soon as he related what had happened, the men of the hamlet, married and single, assembled, and with one voice urged the immediate pursuit after the Strath-Tummel men. After a run of five miles over mountain, moor, and dale, they came up with them, when Campbell once more seized his intended bride. This one of the stoutest of the other party endeavored to prevent. One of the most prudent of the Rannoch men seeing this, and fearing the consequences, cried to both parties to stand aloof, and allow the woman to follow the bent of her own inclination. This was agreed to. No sooner did the fair one get her liberty than she threw herself into the midst of the Rannoch men, who immediately took off their bonnets, and having given three hearty cheers in token of their victory, retraced their steps homewards. Passing through the farm of Mr. John McGregor, with whom Campbell is engaged at the term, that gentleman came to meet the company to the high road, with his pint bottle—when all enthusiastically drank the health of the now happy pair.

WORTHY OF NOTE.

It has often been asked by the infidel with an air of triumph, how there came to be so many varieties of the human race, if all have descended from the same ancestors? The two following facts, which are purely scientific, afford a conclusive answer.

"Every species of plants and animals has a tendency to produce varieties, and those varieties to perpetuate themselves. This principle is applicable to domestic animals and cultivated plants."—*Address of Professor Ives, before the New Haven Horticultural Society. Oct.* 1837.

"The differences of physical organization and of moral and intellectual qualities which characterize the several races of men, are analogous in kind and degree to those which distinguish the breeds of domestic animals; and must, therefore, be accounted for on the same principles."—*Lectures on Physiology, Zoology, and Natural History of Man, before the Royal College of Surgeons, by W. Lawrence, F. R. S.* p. 469.

In the first of these extracts it is laid down by a professor in Yale College as a sound principle in the physiology of plants and animals, that there is in every species a tendency to produce varieties, and in each a tendency to perpetuate itself; and in the second extract we are told, by one that had no faith in revelation, that the principles which are true in reference to domestic animals, are true in reference to man.

Putting these two principles together, and the argument stands thus: it is allowed by men of science to be bad philosophy to seek for a second cause for a thing when one is known to be sufficient. Now, the laws which are known to govern the various races of plants and animals in the production of varieties are sufficient to have occasioned all the various races of men, supposing them to have had a common ancestor. It is, therefore, sinning, not only against the Bible, but also against sound philosophy, to suppose any thing but a common ancestor to all mankind.—*Chronicle of the Church.*

From Stephen's (Edinburgh) Episcopal Magazine.

SUNDAYS AFTER TRINITY.

It frequently happens that there are more Sundays after Trinity than the Church has provided peculiar offices for. This year there are twenty-seven Sundays, while there are collects, epistles, and gospels only for twenty-five, and proper lessons for twenty-six. The rubric has so far prescribed the course to be pursued in such a case, by directing that "the service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting." But "taken in" where? some may ask—after the twenty-fourth or after the twenty-fifth Sunday? I have heard such a question asked, though I conceive it would find an answer in what must necessarily be every one's practice when there are twenty-six Sundays after Trinity; the Epiphany collect, etc. must come in on the twenty-fifth Sunday, in order to comply with the direction in the latter part of the rubric. But there is another question which does not admit of so easy a solution—which of the Sundays after Epiphany is to supply the deficiency? This year there were but two Sundays in that holy season. On the twenty-fifth Sunday after Trinity do we then take the service for the third after Epiphany, and that for the fourth on the twenty-sixth? or do we supply the lack by adopting the services of the fifth and sixth Sundays after the Epiphany? The rubric has given no directions on the subject. It seems then that we should look to the practice of the ancient breviaries, it being most likely that the Church meant to follow them in ritual matters not otherwise defined, since she has adopted their services. The Church of England followed in most things the Breviary of Sarum. But it so happens that in this matter she has deviated from it; that breviary, as I learn from Nicholls, "appointed the service for the twenty-fourth Sunday to be repeated over again, once, twice, or thrice, as the number of those Sundays may be: so that the twenty-fifth is always to be observed as the Sunday next before Advent." Other rituals are more precise in their directions. In one of the Norman breviaries, which provides special offices for only twenty-four Sundays, I find the following rubric: "If there are twenty-five Sundays, the office for the sixth Sunday after Epiphany shall be resumed; if there are twenty-six, the offices for the fifth and sixth; if twenty-seven, the offices for the fourth, fifth, and sixth; if twenty-eight, those for the third, fourth, fifth, and sixth Sundays after the Epiphany." The rule seems to be a very good one. But in our practice another difficulty may be started. The rubric says, "The *service* for some of the Sundays after the Epiphany." Does the word *service* include lessons, as well as collect, epistle, and gospel? There *are* proper lessons for twenty-six Sundays; it would therefore seem that we are only to take so much of the service as is wanting. If so, on the twenty-seventh Sunday must we take the Epiphany lessons, or those for the day of the month according to the calendar? Perhaps some of your correspondents, versed in ritual matters, may condescend to communicate their views on this subject. It may be deemed a very trifling matter. I think otherwise. I can account nothing trifling which tends to order and uniformity.

From the Barbadian.

SUNDAY IN TRINIDAD.

The arrival of the society's two missionaries, the Rev. J. G. Muhlhauser, and the Rev. Alfred E. Eckel, in Trinidad, and the apportionment of land for their missionary labors by the governor, were stated in a former number of the Church Missionary Record. The arrangements made by the missionaries, in separating themselves, and thus more effectually following up their labors in adjacent districts, are stated in a letter of the date July 1, 1836. The bishop of Barbadoes, who had just visited the island, fully approved of their proposed separation, and divided the surrounding quarters into two distinct parishes.

Mr. Muhlhauser has made various communications to the society, describing the extent of this evil,* and the course which he had felt himself in conscience bound to take in respect to it. Under date of July 27, 1836, he addressed a memorial to the governor in council, detailing particulars which fell under his own immediate observation. The following passages are extracted from that memorial. He relates—

"The Sunday market at San Fernando commences early in the morning, and is continued until one o'clock at noon; sometimes even longer. It is essential to add, that it is not a market where meat and vegetables only are sold and bought, but this market has become a regular fair, so far as this expression may be applied to San Fernando. The market, however, in itself is not all; although every sensible Christian, not to say a minister of GOD's holy word, must be shocked at hearing it; how much more, however, when under the necessity of witnessing it with his own eyes! But with the Sunday market there are other things connected worse than the market itself. I allude to the shops open all the Sunday; yea, even during the time of divine service. This may be said of all, except one. I venture to say that during the time divine service is performed, more business is transacted at San Fernando than in any other similar time during the week. But neither is this all; there are some of the miserable-making grog-shops opened and frequented all the Sunday long, the time of divine service not excepted. It has been asserted, and it is true, that by the Sunday market an opportunity is afforded the negro of getting some money, by selling what he has to sell; but it is equally true, on the other side, that by the Sunday market an opportunity is afforded the negro of spending the money that he has got, without the least benefit to his wife and children. If I assert that many a negro leaves San Fernando poorer than when he came to it, I trust experience will bear me out in my assertion.

"It has been further urged against the abolition of Sunday markets, that the negro has no other time for selling and buying but on Sunday, being employed all the week by his master; but this is only true in part, for Saturday is given up entirely to him; moreover, he is able to work his own ground daily, before and after his task. Admitting, however, that that argument would stand for the negro, it cannot be applied to the free colored and black population of San Fernando and its vicinity; which people, I contend, constitute the market at San Fernando.

"Every Sunday morning, when I perform divine service, the noise is so great, caused by the market people going to and fro, as well as by the pigs, sheep, etc., driven to and from the market, that I at times cannot be heard—not to mention that there must be any thing but devotion. Speaking of the disagreeable disturbance at church, I am led to mention another disgraceful custom and practice of this country—I mean the carting of sugar hogsheads on Sundays to the wharf of San Fernando. Such a practice certainly cannot be defended in a Christian country—no, not even in an English colony, where the Church of England is the established religion. But I am now speaking only of the disturbance on Sundays during the time of divine worship, and I shall therefore only touch on it as far as it regards that. The noise occasioned by the carting of sugar is limited to the crop season; but then it is so bad that whenever such carts pass during the time of divine service, as they frequently do, every exertion of the minister to be heard is useless; likewise the minds of the hearers are led astray. And if I say it would be as well to have no divine service at all as to have one and be not only not edified, but vexed, I am sure I say not too much."

The reply to this memorial, which was respectfully and favorably received by the governor, while it holds out no immediate hope of an effectual remedy, intimates, nevertheless, that advantage had been taken of the latitude allowed by law, and that the practices referred to by Mr. Muhlhauser extended beyond what was designed by the prohibitions and regulations of government. It is to be hoped therefore not only that undue encroachments will be resisted, but that the profanation of the Lord's day in this island will meet with greater and yet more efficient discouragements than hitherto.

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* We conclude that the evil meant is the desecration of the Sabbath.

CONFLICTING CREEDS.

Most persons are aware that if a Protestant wishes to insult a Catholic in our sister isle, he attains his object by using the epithet, "Roman." Call a Catholic a "Papist," and he heeds you not: call him a "Roman," and his blood is up in an instant. Two old ladies of the "conflicting creeds," a term well known in Ireland, were recently engaged in a controversy, which was on the eve of terminating in favor of Protestantism, when the advocate of Catholicism exclaimed, "Don't you take the blessed Testament as authority?" "I do."—"Wasn't St. Paul *inspired*, my darlint?" "That's true, sure enough" "Don't you know, jewel, that he wrote an epistle to the *Romans?*" "Sure enough he did, mavourneen." "Now, can you just waken your memory, and tell me if he ever took the trouble to write to the *Protestants?*" This was a home stroke, and the Protestant gave in.—*London paper.*

PERSEVERANCE OF CHRIST'S LOVE.

Experience of "goodness and mercy," already so often vouchsafed, begets an assurance of their being continued unto the end; for nothing can separate us from the love of CHRIST, if we do not separate ourselves from it. Thus will the LORD our Saviour provide for us on earth, and conduct us to heaven, where we shall dwell to "length of days," even the days of eternity, "one fold under one Shepherd;" a fold into which no enemy enters, and from which no friend departs; where we shall rest from all our labors, and see a period to all our sorrows; where the voice of praise and thanksgiving is heard continually; where all the faithful from Adam to his last-born son shall meet together to behold the face of JESUS, and to be blessed with the vision of the Almighty; where "we shall hunger no more, neither thirst any more, neither shall the sun light on us, nor any heat.—But the Lamb which is in the midst of the throne shall feed us, and lead us to living fountains of waters."—Rev. vii. 16, 17.

Bishop Horne.

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This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

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The above library is kept constantly on hand, and for sale by the Protestant Episcopal Press, 28 Ann-street.

Dec., 1837. tf.

FINE BOOKS.

"The Sacred Album"—London, for the year 1838, 4to., *Arabesque.*

"The Christian Keepsake and Missionary Annual." Edited by the Rev. Wm. Ellis.—London, 8vo., *Turkey morocco.*

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